

A  
CONSOLATION  
FOR OVR GRAMMAR  
SCHOOLES:

OR,

A faithfull and most comfortable incouragement, for laying of a sure foundation of all good Learning in our Schooles, and  
*for prosperous building thereupon.*

*More specially for all those of the inferiour*  
sort, and all ruder countries and places; namely,  
for Ireland, Wales, Virginia, with the Sommer  
Ilands, and for their more speedie attaining of our  
*English tongue by the same labour, that all*  
may speake one and the same  
*Language.*

And withall, for the helping of all such as are desirous speedilie to recover that which they had formerlie got in the Grammar Schooles; and to proceed aright therein, for the perpetuall benefit of these our Nations, and of the Churches of Christ.



LONDON,  
Printed by RICHARD FIELD for THOMAS MAN,  
*dwelling in Pater noster Row, at the Signe*  
of the Talbot. 1 6 2 2.







To the Right Honourable his  
*Maiesties Lord Deputy of Ireland,*  
and to the right Honourable the Lord Pre-  
*sident and Lord Lieutenant of WALES,* and the  
Principalitie thereof, the Gouvernours of the Iles  
of GERNSEY and IERNSEY; and to the right  
Honourable and right Worshipfull, the Treasurer,  
Councell and Company for VIRGINIA, and of  
the Sommer Ilands; and to all other Gouvernours  
within his Maiesties dominions, to whom the  
charge and care of Schooles; namely, those of the  
inferiour sort, are assigned: with all true fauourers of  
good Learning, who vnfaignedly with the perpetu-  
all flourishing of the Church of God, and of their  
natiue Countrey, *I. B.* wisheth all happinesse in  
Christ eternally.



*A*fter many thoughts to whom I  
should more particularly dedicate  
this my hoped Consolation, (right  
Honourable and right Worship-  
full,) the Lord in his wisdom  
and mercie (I trust) directed me  
vnto your selues, as those whom it doth in a peculiar  
manner concerne. That like as he hath appointed you

to these places, so ye may euer haue before your eyes, the speciall ends for which he hath assigned them to your trust, & for which you must be answerable to his heauenly Miesty. The first and chiefe whereof (as I conceiue) is this, That his pure religion, honour, and true worship, may be set vp, and aduanced in them; the next, that the wealth and sauing of all his poore people in those places, both of their soules and bodies, may be by you procured, so farre as in your power shall lie. And these things to be effected principally, by a learned, holie, and faithfull Ministerie, protected and assisted by a godlie Magistracie, and by propagating and spreading all good learning and knowledge amongst them. To this purpose God hauing ordained schooles of learning to be a principall meanes to reduce a barbarous people to ciuilitie, and thereby to prepare them the better to receiue the glorious Gospel of Iesus Christ; as also for the breeding and nourishing of such a holie Ministerie, with a wise and godlie Magistracie, and people to be perpetuallie preserved; your care as I take it, in the next place (that I may speak with all reuerence and submission) ought to be for prouision of meete schooles and Seminaries for them, according to the natures and conditions of the places, and as God shall raise vp meanes thereto. And for those which are already so provided and established,

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stablished, that the best orders may be knowne and receiued, for the speediest aduancement of the best learning in them, and for accomplishing all the good thereby desired; and withall for supply of what priuate helpes Gods goodnes shall vouchsafe, for breeding, and nourishing, and also preserving all true pietie and grace amongst them.

The benefit therefore and comfort of such small mites, as his heauenlie bountie hath vouchsafed me, which may be helpfull hereunto, I do most thankfully and cheerefully, as from his goodnesse, tender vnto you to this end; And more specially to you, right Honourable and right Worshipfull the Gouvernour, Councell and Companie for Virginia, and of the Sommer llands; that planting in a right order, beginning with the Lord, and the carefull planting and watering of his sacred Religion, you may finde a more happie growth, and increase, and euermore sound and lasting ioy to your owne soules. First, the mite of my Schoole-labours trauelled in, now manie yeares for all inferiour and ruder places, whereunto what blessing his heauenlie bountie hath giuen, I leaue to the iudgement of all true harted wel-willers vnto good learning. Secondly, I desire to commend vnto you, for them, and that vpon vndoubted experience, the helpe, and benefit of another poore labour,

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bour, which he of his goodnes hath likewise granted  
 vnto me, namelie of a little Treatise called, The true  
 Watch, and Rule of Life: which hauing receiued  
 the witnesse of sundrie godlie learned, (of whom I  
 haue for manie yeares intreated the examining, and  
 censuring of it, after the publique authorizing there-  
 of) to be that waie of godlines, wherein we all who  
 truelie professe Christs Gospel do agree, and that  
 narrow path, in which all that walke conscionable,  
 and carefullie, shall certainly finde eternall Life: I  
 dare be the more bold in dutie to make tender of, for  
 the furtherance of their perpetuall comfort and feli-  
 citie. And vnto the same adioyned the Rule of true  
 Prayer, the second part of the same True Watch;  
 wherein I haue followed, (so neare as I haue beene  
 able) the perfect patterne of our blessed Saviour:  
 which two so conioyned, may be for directing pri-  
 uately euerie soule (which hath grace to vse them,  
 and to put them so in practise) as their Sea-card and  
 Compasse, to keepe them in the right course to their  
 intended Point; that they may not be carried ouer  
 farre, nor fall too short of their desired hauen; Yea  
 to performe that for them, which neither Card nor  
 Compasse can; to wit, that they may not onelie be kept  
 from splitting, or dashing vpon the Rockes or Sands,  
 but that they may saile securelie amongst the most  
 dangerous

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dangerous rockes and perillous tempests. That arriving happily, they may likewise euer after be kept safe, in the midst of all sauage and cruell enemies.

And finally, what straits or miseries (soeuer they shall come into, either by Sea or land; that but onely crying vnto the Lord, they may be graciously heard; and mercifully deliuered in due time, according to that which shalbe most for the glorie of his Maiestie and their owne saluation, with the good of his people.

Though the dedication and patronage of my Schoole-labours belong vnto our most hopefull and illustrious Prince, and so in like maner of my Watch vnto most Honourable personages (to whom I am euer bound) yet I know that the tender of the assured benefit thereof, after so long triall in the right vse and practise of them, euen vnto your Honours and Worshipps, for these poore soules, and for your more happie execution of your charge, will be most pleasing vnto them, as who desire the wealth of all. Yea (giue me leaue to speake iointlie and freele, yet in all humble duty vnto you all before mentioned, both right Honourable and right Worshipfull) euen yee are they to whom the charge of these poore Countries and places are committed in speciall manner, and the providing for them. If therefore you should not vse all holie meanes for the honour of our God, with the

A

sauiing



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*sauing and preseruing of all those soules, and their  
 posteritie, and gaining the verie sauage amongst  
 them vnto Iesus Christ, whether Irish or Indian,  
 but onelie respect your owne ends and proiects, you  
 could neuer stand before his heauenlie Maiestie, to  
 answere his Highnesse for it; especiallie, if hee most  
 graciouslie offering you helpes thereto, you should not  
 embrace them accordinglie, and to your utmost abi-  
 litie see them put in execution. You cannot be igno-  
 rant of the wofull estate of all sorts, so long as they  
 remaine in ignorance and blindnesse, without the sa-  
 uing knowledge of our Lord Iesus Christ, and much  
 more of all such, as haue bene nourished long in feare-  
 full superstition and Idolatrie: and aboue all other,  
 those who haue bene bred in a manifest, and most  
 palpable, and euen a visible adoring of Sathan; nor,  
 2. Thes. 1. 8, how the Holie Ghost hath told vs plainelie, That our  
 Lord Iesus will come, in flaming fire to render  
 vengeance to all who know not God, and  
 which obey not his heauenly Gospell. Who  
 must then be punished with euerlasting perdition,  
 when he shall come to be glorified in his Saints, and to  
 be made maruellous in all them that beleue. Oh set  
 before your faces the miserable condition of the dam-  
 ned, and so the danger of all liuing in blindnesse, whilst  
 they so remaine. If we beleue the word of the Lord,  
 and*

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and looke stedfaſtly with the eyes of Faith, vpon  
the wretched eſtate and woſull torment of that rich  
Glutton in Hell (by whom our Sauour fore-warneth Luk. 16. 24.  
all ſorts for euer) it will ſurely cauſe vs to looke vnto 27  
our ſelues. Or if we ſet before our eyes the Lake pre-  
pared for all the vngodly, and where the bloud of Eſay 30. 33.  
theſe ſoules muſt be required, if they periſh for lacke Matth. 23. 41  
of warning or inſtruction. And finally, if we conſider  
aright, That the righteous can ſcarcely be ſa-  
ued, as the Holie Ghoſt witneſſeth moſt planely, 1 Pet. 4. 18  
and we may ſee it by diuine experience, (when as ma-  
nie a good ſoule, which hath bene careful to walke  
with God, yet in diſtreſſe of conſcience, and a little  
left to Satans buffetings, for their humbling, en-  
dure ſuch miſerie, and is ſo hardly reſcued from  
him and from vnto deſtruction) it will ſurely awake  
vs all to looke more carefully to all committed to our  
charges. Yee are thoſe whom our bleſſed God hath  
appointed, vnder our dread and gracious Soueraigne  
to be as foſter-fathers vnto them, and therefore it  
concernes you neerely, to thinke ſeriouslie hereof;  
for if that way of godlineſſe, which we profeſſe accor-  
ding to the word of the Lord and our good Lawes  
(which I haue long endeauoured to ſet plainely before  
our faces, in that little Treatiſe, the uſe and benefit  
whereof I deſire to commend vnto you for them) be



that narrow way of life, as wee are assured from the mouth of the Lord it is; then their contrary courses must needs be the way of death and hell. Though therefore, wee should haue no commiseration of the poore soules themselves, yet remember the things that may concerne your owne blessed estate and posteritie, and your ioyfull appearing before the high Tribinall of our Lord and Saviour, and then there will be no more need to mooue you therein, nor anie other whom the charge of soules concernes, who shall consider hereof aright, to do your utmost endeouour for their saluation. There will be no more need to call on you to see the gospel of Christ planted among them, or to provide them of faithfull Ministers, and to procure by all possible means all other helps, or that, that which hath bene most charitablie giuen, and formerly collected to these ends, may be rightlie employed, and whatsoeuer else the Lord shall hereafter affoord for their benefit, chiefe to bring them into and keep them in this narrow path. Wofull is the case of all those, amongst whom Sathan reignes, and who worship him instead of Christ, as all such do, who know him not, and much more those poore Indians, among whom he (as is reported) is visibly adored & sacrificed vnto, as their God. Maruell not if honest and vnderstanding Christians be so hardly drawne ouer

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to these places, as namely into Virginia, or so much as to perswade their friends to such a voyage, when as there are in the same so manifold perils, and especially of falling away from God to Sathan, and that themselves, or their posterity should become utterly savage, as they are. This holy care being first had, for their soules and eternall happinesse; and withall, that there be no wrong offered to the poore savage there; nor scandall giuen to them, there may be a greater hope of a happy Plantation, and that he will in mercy afford a plentiful supply of all good things, and raise up many to be benefactors and furtherers, and giue a prosperous successe to all your holy endeouours, with assurance of his fauour present, and for euermore. But if thorough the wickednes or offensive carriage of Ministers or people, minding nothing but for their owne aduantage, these poore soules shall take occasion to conceiue euill of the Lord, and his religion, all this hope is utterly ouerthrowne, in the very hauen.

Hereupon in my desire of their conuersion and saluation, with the sauing and preservation of our owne countrie-men there already, and which hereafter shall go to them, and of all other in these ruder countries and places, I haue bene bold to tender these my poore trauels, vpon much hope and confidence: That

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*first euen this course of instruction, to be presented  
 vnto you, being embraced and rightly put in practise,  
 a most speedy and sure foundation, may be layd for all  
 future good learning, in their schooles, without any  
 difference at all from our courses receiued here at  
 home; and whereby both Maisters and Scholars, may  
 proceed speedily, and cheerefully, and with certaine  
 assurance of a blessing; and that so from vs may be  
 sent continuall supplies of teachers to proceed in the  
 same order. The triall whereof I dare (through Gods  
 goodnesse) tender to any by your selues appointed to  
 make full demonstration of it to them, like as I haue  
 formerly done to the most learned and fit that I could  
 chuse to this purpose, as appeareth in the Exami-  
 ners censure, in the closing vp of this little Treatise.  
 And withal, to help that we may haue by the same, not  
 onely the puritie of our owne language preserved a-  
 mongst all our owne people there, but also that it may  
 be readily learned in the Schooles, together with the  
 Latin, and other tongues, and so more propagated to  
 the rudest Welch and Irish, yea to the very heathen  
 & sauage, brought vp amongst them, the more easily  
 thereby to reduce them all (as was said) to a louing  
 ciuility, with loyall and faithfull obedience to our So-  
 ueraigne, and good Lawes, and to prepare a way to  
 pull them from the power and seruice of Satan, that  
 they*

they may ioyntly submit themselues to Iesus Christ.

And for the Watch, being agreeable to the word of the Lord, as I trust euery one that tries aright shal find it, I dare boldly arow, that euery soule that shall truely put in practise, first that Rule and Way of life to walke in it, shall find more true comfort by it, then by all the commodities in Virginia, yea more true ioy, with all heauenly riches and felicity, then all the golden mines of the Indians can possibly promise vnto them. Secondly, for that Rule of Praier in the same, that euery one who shall learne to exercise it, as the Lord Iesus hath taught him, shall obtaine whatsoeuer good thing his soule shall desire: and finally, that so watching and praying, he shall be kept safe, euen in the midst of Diuels and ten thousand other perils, and haue the Lord to be vnto him, as he was to Abraham, God all-sufficient, whither soeuer he calleth him, to be seene of him in the Mount, and the inheritance of Abraham, to him and his so walking, for an euerlasting possession.

Thus haue I presumed to tender vnto you (right Honourable and right Worshipfull) whatsoeuer the Lord hath vouchsafed me, whereof I haue had hope, that it might help you in your governments and charges, for the good of those poore people committed to you, and specially which might further the happy successe

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• cesse of that so much desired Plantation, for the conversion of the heathen, and training them vp in good learning, and the feare of the Lord, and that so from the children, it may please God more easily to deriue the same vnto their fathers, from the younger to the auncients; and so in time, by some of themselves so trained vp, to propagate it to all their posterity: which (if after further triall made by you) it shal be as courteously accepted, as it is heartily and cheerefully offered, according to that which I haue receiued from the Lord, I shall not onely haue more cause to blesse his heauenly Maiestie, but also be encouraged still to prosecute these poore trauels, and to study the further good of them all during life, especially for drawing the poore natiues in Virginia, and all other of the rest of the rude and barbarous from Sathan to God, and so rest,

Yours in all humble obseruance  
and hearty prayer to God  
for you,

IOHN BRINSLEY.



## A CONSOLATION FOR OVR GRAMMÀR SCHOOLES.

**T**HE vncomfortable and fruitlesse Occasion of  
this worke. toyles, which the Lord hath left vnto men, to humble them thereby, haue euer caused many to bēd their wits and beate their braines, to find out more plaine and profitable wayes, both to releue themselues, and to make their burdens more light. Amongst others, my selfe hauing first had long experience of the manifold euils which grow from the ignorance of a right order of teaching, and afterwards some gracious tast of the sweetnesse that is to be found in the better courses truly knowne and practised, I haue betaken me almost wholly, for manie yeares, vnto this weightie worke, and that not without much comfort, through the goodnesse of our blessed God. And thence the more earnestly haue I pursued this same, for that I haue bene fully perswaded vpon happie experience (I trust) that I could neuer employ my thoughts and trauels more acceptably in anie earthly thing, or whereby a greater benefite might redound both to Church and Commonwealth, and in some sort to euery soule, then in searching out, and setting forth to the view of all, the shortest, surest, and most easie entrance to all good learning, and how with certaine hope of good successe all may proceed therein.

Who knowes not the grieuous complaints, which



The vsuall  
complaints  
against non-  
proficiencie  
in schooles.

Where good  
is done, how  
hardly it is ef-  
fected com-  
monly.

A chief cause  
hereof, want  
of knowledge  
of a right  
course of tea-  
ching.

The authors  
desire to help  
all this.

And to pro-  
cure a perpe-  
tuall benefite  
to all posteri-  
tie.

Of the rare  
benefits of  
learning no  
good man  
euer doubted

( to the disgrace of learning ) are made almost in euerie place, for the iniuries done to countries, townes, parents and children; because in so manie schooles, the children, which are the chiefe hope of parents and posteritie, are either spoiled altogether; or else do profite so verie litle? And for the most part, wherein any good is done, that it is ordinarily effected by the endlesse vexation of the painfull Maisters, the extreme labour and terror of the poore scholars, with enduring far ouermuch and long seueritie. Now whence proceedeth all this, but because so few of those who vndertake this function, are acquainted with anie good method, or right order of instruction, fit for a Grammer schoole? This therefore hath bene in my heart, to shew my loue and dutie to all sorts, in seeking for my part to deliuer the poore, painfull & honest minded Schoolemaister from this reproch and grieve, and to helpe withall to supply this so great a want. And in stead hereof my earnest desire hath bene to procure a perpetuall benefite to all estates and degrees, euen to euery man for his children and posteritie; by endeavouring to make the path to all good learning more euen and pleasing in the first entrance, then former ages haue knowne; and thereby also in the continuall proceeding afterwards, so farre as the Lord shall vouchsafe me his mercifull assistance in this great attempt. That children being so entred in a plaine manner, may strue towards the goale with vndoubted certaintie of obtaining their desire, with pleasant delight and chearefulnesse throughout all their time.

Concerning the singular benefits and blessings which come by good learning, like as to euery particular soule, and so to whole nations, no man truly wise did euer yet make doubt. No not anie one who hath knowne a right  
what



what learning meant ; or who vnfaignedly loued his countrey, the soules of Gods people, or the Gospel of Christ. For what maketh a nation to be a glorious nation, but that the people are a wise and an vnderstanding people? What is it whereby we come so neare vnto the Highest, or to that blessed estate from which by our first parents we are so fallen, and to which we must be renewed and restored, if euer we shall inherit againe the tree of life, as by true vnderstanding and knowledge, especially if the same be sanctified vnto vs? Yea, what is it else whereby we excell the beastes, but by this diuine reason, with which the more we are enlightened by the spirit of the Lord, through the meanes of learning, the more we differ, the more we do excell? Or who is he that can giue God that glorie for which he was created, and redeemed from hell, or can in anie measure honour him as he ought to do, to his owne saluation, but onely he who is endued with right knowledge and vnderstanding? Contrarily, whence is that inhumanitie, as amongst manie of the Irish, the Virgineans, and all other barbarous nations, but frō their extreme ignorance of our holy God, and of all true and good learning?

If anie man should dislike of learning, or thinke that there is ouer-much of it, for the strange licentiousnesse and outrageous courses of sundrie learned ones, or for that so manie do abuse their learning, euen to their own perdition, without vnfaigned repentance; why doth not the same man dislike also of the light, yea of riches, honours, and pleasures, all which are abused commonly by the selfe same men, as they haue occasion, as much as learning is? Good learning is indeed the heavenly light, the truest honour, the best riches, the sweetest pleasure. Learning is all, and all in all, if we beleue that wise Sa-

The licentiousnesse of some learned or abusers of learning, ought not to cause vs to thinke the worse thereof.

*lomon*, or anie of the graue Sages who haue euer liued since the beginning of the world. Neither is the learning of these men the cause of their licentiousnesse, but this is it in truth; either that being left vnto themselves, to humble them thereby, they haue put out that light of learning which checked and controlled them, and haue chosen, in their courses, to liue in darknesse rather then in the light; or for that God hath therfore in his heauie displeasure and most iust iudgement (as we are to feare of manie of them) giuen them vp to such palpable blindness in the midst of the shining light of this last age, because *they loued darknesse rather then the light*, or at least for that they *receined not the loue of the truth, that they might be saued.*

Ioh. 3. 19.  
2. Thel. 2. 10.

Learning is  
the glorie of  
man, in the  
verie naturall  
mans account

But wholly to conuince all sorts, that learning is the true light, and that principall part of mans glorie; let any naturall man aske of his owne heart, whether if he would haue his child brought vp to make a worthie man, he would not haue him trained vp in the most excellent learning, notwithstanding all the abuses of it, and whatsoever can be deuised against it. And why should anie one who knoweth but the law of nature, much more the diuine law of our holy God, (*that whatsoever we would that men should do to vs euen so we should do to them*) once grudge or disdain that vnto others, which of all other things he most desireth for himselfe & his? Why should he not as well repine against them for the vse of light, seeing the Lord in his rich bountie, in like maner granteth the light of true learning to be communicated to euerie one, chiefly for his soule, as he shall be capable, as well as he hath the light of the day for the bodie; and also hath charged all most strictly, to seeke after it aboue all other things. According to that of *Salomon: Wisedome is*  
the

*the principall thing, therefore get wisdom, and with all* Prou. 4. 7.  
*thy getting get understanding. Exalt her, and she shall pro-*  
*more thee. she shall bring thee to honour when thou doest em-*  
*brace her.* Wisdom is that one thing without which a  
 man is not in truth a man, nor can ever honour his Crea-  
 tor as he ought.

Yet to passe ouer this point, as not so needfull (I hope)  
 amongst vs, especially the true professors of Christs glo-  
 rious Gospell; whereof neuer anie one was a sound fa-  
 uourer, who was not likewise an earnest furtherer of the  
 best learning; & contrarily, they onely who haue sought  
 the ruine of the Church, as *Julian*, haue sought (cun-  
 ningly at least, and vnder other faire pretences) the shut-  
 ting vp of the schoole dores, and the bringing of all good  
 learning into open contempt or base esteeme. And the  
 rather do I repress my selfe herein, for that this point  
 hath bene so worthily handled and cleared by some of  
 high place now sundrie yeares agoe, and all obiections  
 put to silence.

To returne therefore towards our proposed marke, The first and principall means of good learning, the schooles of learning.  
 & to consider of the meanes whereby the Lord bestowes  
 this heauenly gift of all true knowledge and good lear-  
 ning; is not the first and principall the right education  
 of children in the Grammer schooles, which God hath  
 ordained to be his nurseries of all learning and vertue?  
 In verie many of which schooles abroad the contrarie  
 rudenesse is notwithstanding verie much to be pitied  
 and layed to heart of all; like as it hath bene long, and is  
 at this day too generally complained of, and that to be  
 feared not without iust cause. Of which sort are all those  
 wherein the schollers are so brought vp, as that they are  
 made more vnfit for anie calling, or so much as to take  
 paines in anie profitable employment. But these true  
In what schooles the best learning & nurture are to be found.

A wonderfull  
differēce be-  
tweene those  
scholes wher-  
in the best or-  
ders are ob-  
serued, & the  
rest.

1. The matter  
of learning  
easie in such  
schooles.

2. The maner  
of proceed-  
ing in a sin-  
gular order  
without con-  
fusion,

The painefull  
schoolmaster  
may there ex-  
pect a rich  
blessing.

nurseries are onely such, wherein learned Maisters and Vshers, being incouraged with meete maintenance and due rewards, do follow the best & most approued courses, labouring constantly to put the same in vre. For in these a wonderfull difference will appeare, when they are compared with those other, in which the right meanes and orders are litle knowne, and lesse regarded to be put in practise.

And first to begin with the matter of learning, which ordinarily and in it selfe, through our naturall blindnesse and dulnesse is so hard and vnpleasant; it is made in these schooles most easie, and replenished with all sweete delight.

Secondly for the manner of proceeding, it is in these schooles so direct and orderly, to the verie highest top of all perfection in the same, that the things taught before do euer giue light to those that follow after; and the later do so hang vpon the former, as that they haue a continuall dependance, and also the scholars haue a continuall helpe and vse of all those things which they haue learned before. There is morcouer in them a very comely array, as in a well gouerned armie, each knowing his owne ranke and office, without the least disorder or confusion. Whereupon the painfull Schoolemaister may, through Gods blessing, as certainly expect much comfortable fruit of his labours, as anie other man in all the world. That euen as the best husbandrie bringeth forth vsually the greatest increase, the shortest and safest cut in nauigation, doth fetch in soonest the double gaine; so the shortest and fairest way of teaching, shall bring in speedily double learning without anie losse or danger. So as it must needs be great follie to go further about with more trouble and perill, where a shorter and more  
sure

sure line is plainly directed and pointed out vpon infallible experience.

But for the fruits hereof they will be found such, as are able to allure and encourage euerie one, to take the vttermost paines to seek out & to practise the best meanes which euer God shall afford. For in the meaner schooles will soone appeare such a change, from raw and rude behaviour, vnto all commendable qualities, as if they had bene cast in a new mould. So that verie children will begin to vnderstand, write, speake, oppose and answer, and in all things so to demeane themselues, as to gaine the hearts of all who shall rightly make triall, and compare them with most others. Whence it must needs follow, that whereas learning is now commonly so basely reputed of, and so few in the countries abroad regard to set their children to it; yet if the best courses were in vse, euerie one would desire to haue his brought vp in some learning and nurture, and all of the better sort and qualitie should be prouoked to become benefactors to schooles, to augment their maintenance and encouragements for the nourishing & increasing of the same.

These things likewise will certainly accompanie such a right order of proceeding; both a marvellous freedom of the Maisters from their wearinesse and discontent, and from that ouer-great seueritie which they are enforced to exercise, or else to do litle good; and withall a ioyfull deliuering of the poore children from that continuall feare, whereby in manie schooles, the greatest part haue bene wont to be exceedingly dilled and to be made most vnwilling to their bookes. That now contrarily Maisters may teach with much delight and comfort, and scholars learne with an ingenuous emulation, like as they recreate themselues in their ordinarie sports. And

The fruite hereof able to encourage each Maister to take the vttermost paines to follow the best manner. Hence wil ensue a marvellous chage in schooles,

The bringing learning into esteeme, and to make it to be desired, & honored of al

The stirring vp many benefactors to learning. Things accompanying a right courle in proceeding.

Delivry of the maisters from much vexation and ouermuch seueritie. Of scholars from terrour.

That all things in schooles may be done with delight and comfort.



More substantial learning  
in such at 7  
yeares, then in  
others at ten.

State of most  
schooles and  
scholars of 15  
yeares of age.

Vnfit for the  
Vniuersities.

Euils in their  
entrance and  
continuance  
in the Vni-  
uersities.

Tutors must  
playe the  
schoolmasters  
if euer they  
shall do good.

for the time spent in getting learning, assuredly more true, sound, and substantiall learning will be found to be gotten in such places in seuen yeares, then is in others commonly in seuen and halfe seuen. For this is a thing notorious, that in the greatest part of our common schooles abroad, (some few of principall note excepted) the scholars at fiteene or sixteene yeares of age, haue not commonly so much as anie sense of the meaning and true vse of learning, for vnderstanding, resolving, writing, or speaking, but onely to construe and to parse a little, to steale an exercise, and to write such Latine as anie of iudgement will disdain to reade. That in respect of being fit to be sent to the Vniuersities with credit, that they may proceed with delight and vnderstanding, when they come there, they are commonly so senselesse, as that they are much meeter to be sent home againe. And if they be admitted into the Vniuersities, it is not without the griefe of all who respect the credite thereof. So as that they enter commonly with fowle disgrace, and continue with much contempt, to spend their friends monie & their owne precious time, which might haue bene farre better employed. That they become there a great deale more readie to anie kinde of exercise then vnto the studie of good learning; the ignorance whereof proues such a reproach vnto them. Hence also after sundrie yeares so euilly spent, manie of them return home againe, almost as rude as they went thither, or are sent abroad to be vnprofitable burdens, both of the Church and Common-wealth perpetually. Or if such do light into the hands of painfull and conscionable Tutors, and fall to their studies, yet their Tutors must then act for them the School-masters part, which must needs be verie harsh and vnpleasing, yea rare to be found amongst

amongst them. So that in stead of their Academicall readings, they must be enforced to supplie that which was wanting in the Grammar schoole. Such schollars must likewise vse extraordinary paines and industrie, and be of most happie capacities, if euer they shall come to that pitch and height of good learning, which being trained vp rightly from the beginning, they might verie easily and in shorter time haue attained vnto.

Such schollars  
must vse ex-  
traordinarie  
paines.

Hereof the complaints of the worthiest and most carefull Tutors in the Vniuersities giue too sufficient testimonie. And though such scholars proue neuer so well, yet shall they feelee the want of the Grammar schoole all their life long. But to leaue the Vniuersitie a litle, and to returne to our schooles againe for the gracing of the. Whereas now in sundrie of them, yea some which are of good maintenance, there are to be found some few like vnprofitable drones, not by the vnaptnesse of nature, but for lacke of better guidance and education; then contrarily should we haue all such schooles generally, as the litle bee-hiues, euerie one in his owne cell, and each knowing his owne taske, and all gathering jointly to fill the hiues with the most excellent life honie. So that tast wheresoeuer you pleased, you might euer find most sweete contentment; if thus the best courses were alike made known to all, and care had that they might be constantly put in practise euerie where. Yea then it would come to passe, that whereas now there is litle or nothing in verie manie of them, wherein the eye or eare can take delight, but rather those who come to make triall haue enough at the first, and euer take iust cause of grieve, that there should be such lamentable spoiling of so manie toward youths, so wretchlesse mispending of their golden age, with such inualuable and

And doing  
best, shall yet  
euer feelee the  
want of the  
Grammar  
schoole.

If the best or-  
ders were had  
the schooles  
should be as  
the bee-hiues



As the goodly gardens & sweet singing birds.

And generally excell themselves.

That wee should as much reioice in these, as euer we grieued for the other.

Maisters and schollars should proceed with all alacritie. Though all should not excell, yet all should be fitted to some good employment, for the benefit of the whole.

irrecoverable losse and iniurie to all, yet in short time we should see the same as the goodly gardens, & as amongst the litle singing birds, in the flourishing Spring; where we still looke and hearken after more sweete varietie of pleasant flowers, and of melodious tunes. Then should we find by ioyfull experience, that each meane schoole would not onely excell it selfe, but be equall to manie of chieffer note. And as much as the goodliest garden doth excell the place ouergrowne with briars and nettles, the litle bee-hiues the nests of drones, so much should these each way surpasse those same which now they are. That as we haue bene grieued formerly for the one, we should be rapt with admiration of the other, and thinke all our paines and cost farre too litle to be bestowed vpon them. Maisters should be much more encouraged to go on with cheerefulnesse, in seeing Gods blessing vpon their labours, and by hearing the due commendations giuen to their scholars, then by anie other rewards whatsoever. The children should euer likewise haue their emulation increased, which of them all should most excell. And to conclude this point, hence it should come to passe, that although all could not be expected to excell in learning, (for then should we be left destitute of husbandmen to till the ground, and much more of meete supplies to furnish all other callings; neither is it possible, by all the meanes or paines in the world, to make such to be scholars, to whom God in their naturall constitution seemeth to haue denied it; chiefly where parents or teachers themselves are too indulgent or remisse: so that their children are disobedient, much absent from schoole, come and go at their pleasures, neglect their exercises or the like, or haue bene spoiled by ill entrance at the first,) yet these things would follow through a right and carefull government.

ment. That a good part would be found in euerie forme to credit the schoole: some to store the Vniuersities, others to adorne all other places and conditions of life; that thereby might be had men expert in each kinde as necessitie should require, for the common benefite and good of all. All these things we may see verified in some few and rare schooles, by comparing of which with most others, and so by considering what a difference there is (onely through the better courses practised constantly in them,) we may fully iudge of the truth of all that hath bene said, and most necessarily be enforced to subscribe thereto.

All these verified in some few schooles.

Vpon the due consideration hereof, and vpon much and long experience of diuerse places, together with the certaine assurance of these and the like vndoubted benefites, which must needs ensue generally vpon the best courses of learning and good education, first diligently sought out amongst all, and then diuulged for the publicke good, to be put in practise, I haue presumed to endeavour to my poore abilitie, as the Lord hath vouchsafed me mercie, to make all sorts partakers of this blessing, and thus to be paying my debts to all, in communicating the same vnto them.

This endeour to discharge a debt to all, by making all sorts partakers of the blessings, which he hath vouchsafed.

This trauell therefore hath bene, and is my dutie and seruice, first vnto you all (ye worthies of the chiefest ranke) who are vnfaigned fauourers of good learning, and more especially to you to whom the Lord hath engaged me and mine; yea my heartie wish (with all thankfull acknowledgement) towards you, in your children, and posteritie, in whom you are to remaine after your departing hence, & by whom you would haue your names and dignities still preserved euen in the earth. That they may with sporting, in a pleasant kind of recreation, attain

Dutie to all in high place for their children and posteritie.

taine vnto that heauenly gift of learning, and excell all others therein, according to their places and degrees. And that hereby they may adorne your houses, increase their owne honour in euerie kinde, to become principall lights, and pillars of their countrey, and not to liue to the ouerthrow, or the dishonour of your houses, and names, much lesse to the euil example, or to the spoiling of the poore people amongst whom they dwell, as those who leaue their names for a curse behind them.

Desire to all  
parents.

It hath bene and is my debt, and true desire to all parents, to further their comfort in their beloued children, that they may see before their eyes their childrens forwardnesse in learning and vertue, which may be vnto them some recompence, of all their loue, care, and cost. And also that being hereby encouraged to bring them vp vertuously, they may alwayes haue the testimonie of a good conscience, to cause them to reioice, in that they haue had this first care to provide them this portion. Hereby they may depart hence with gladnesse, when they may leaue those in their places, in whom they may see iust hope, that they shall liue still in the earth with worthie reputation.

To all more  
tender be-  
arded parents.

And in more especiall manner hath it bene my studie for all such who in their naturall and tender affection, would haue their children brought vp in the most louing and gentle manner, as it were in playing, and with ingenuous strife and emulation, without that sharpnesse which they cannot endure, so much as once to heare of.

Wel-wishing  
to the poorer  
sort.

Yea to all likewise of the meaner sort, that euen their children may the more easily attaine vnto learning, that so some of them being aduanced thereby, may become a stay to their parents, a comfort to their kinsfolkes, a credit to their countrey which brought them vp.

And

And to come vnto our Schooles, for whose comfort To the schooles themselves.  
 I haue chiefly spent my strength, it is my loue vnto you  
 all, that you may be such fertile Seminaries, of the best  
 instruction and nurture, as to replenish all places and cal-  
 lings. Such as from which all crueltie and terrour may be  
 driuen farre away; that you may be *Ludi literarij*, truly  
 so termed; when the Maisters may teach with delight,  
 and scholars learne with delight: yea when the greatest  
 delight and comfort may follow in the end, in reaping,  
 and enjoying the fru it of all your trauels. When as the  
 meaner schooles may be either equall, or at least come  
 neare to those of greater name, & the chiefe may seeme  
 as litle Colledges, euerie yeare sending forth their new  
 supplies, vnto our renowned Vniuersities, our Innes of  
 Court, and to all other places of principall note; not  
 onely to match our aduersaries herein, but also to sur-  
 passe them in that, wherein they haue sought to gaine  
 the chiefe credit, & to giue our Church the forest blow.

It is the debt of my loue, and token likewise of my To the Vni-  
uersities.  
 thankfulnessse to you, famous Vniuersities, by endeou-  
 ring that ye may be replenished with the choicest plants,  
 when Tutors may be wholly employed as Tutors ought  
 to be, that so you likewise proceeding in the best courses  
 after, may euer flourish more and more, in all the liberall  
 and worthie Arts, adorned with the sweetest *Rhetorici-  
ans*, the sharpest *Logicians*, most acute and wise *Philoso-  
phers*, skilfull *Physicians*, holy and great learned *Diuines*;  
 for beautifying and fully furnishing the sacred Ministe-  
 rie, to your eternall praise and commendation, and to  
 the euerlasting glorie of Christ.

My loue to you who haue mis-spent your time, and  
 estate in vnprofitable courses, which will be bitter vnto  
 you in the end, and who know not how to employ your I oue to all  
who haue lost  
their learning  
to repaire it,  
and recouer  
them selues.

selues or your talents. That hereby you may retire your selues in time, and not onely recouer in a few moneths, that which you haue formerly got in schooles, and now haue lost, ( as experience warrenteth you may in good sort ) but that you may moreouer grow on forward in the knowledge of good learning, to become at length some way profitable to the Church of God, and your countrey which bred you. That at least you may betake your selues, if not to the more fruitfull reading of the sacred story with other learned works helping thereunto, to your eternall saluation; yet to the diligent studie of the famous and ancient Grecian or Roman history, & their noble warres; to helpe the better to preserue, and defend your natieue countrey; or for the succour of the distressed parts of Gods true Church, and the poore members of Christ against that Roman Antichrist, as you now see the Lord to neede your helpe, and call you forth thereto. That thus you may receiue comfort to your owne soules, of the pardon of your former courses, and of the Lords fauour, when you shall walke with him in some profitable calling: which otherwise I can neuer see how you can attaine vnto, but that you shall find the flashing of hell within you, when your consciences shall be once thoroughly awakened, to consider seriously how vnprofitable you haue bene; and of that fearefull doome denounced against the vnprofitable seruant: *Cast that vnprofitable seruant into utter darknesse, where shall be weeping and gnashing of teeth.* This will surely be executed vpon you without your vnfaigned repentance, and laying liuely hold on the Lord Iesus Christ.

Matth. 25.

Desire to all  
functions.

Finally it hath bene, and is mine vnfaigned desire to all functions and places, and more particularly to euerie ruder place, as to the ignorant countrie of Wales, and  
more



more especially that poore Irish nation, with our louing  
 countrie-men of *Virginia*, or where ener else, if it might  
 please the Lord to cause the light to breake forth vpon  
 them, which now sit in such palpable darknesse, and in  
 the shadow of death, and wholly vnder the flauerie of  
 Satan. To the end to make the way of knowledge more  
 easie vnto them, not onely to the attaining of the Latine  
 tongue, but also that hereby they may much more easily  
 learne our English tongue, to helpe to reduce the bar-  
 barous to more ciuilitie, and so to plant Gods true reli-  
 gion there, that Iesus Christ may reigne amongst them,  
 Sathans kingdome fall, and they saued eternally, if the  
 Lord vouchsafe them that mercie.

To all ruder  
 places, as to  
 Wales, to the  
 Irish, Virgi-  
 nia the Som-  
 mer Islands.

To this purpose I cannot but oft thinke of the speech  
 of a worthy learned man whom Cambridge in his time  
 much reuerenced, who hauing laboured many yeares  
 with little fruite, amongst a blinde, and superstitious  
 people, was wont much to lament, that he was enforced  
 to labour in a barren soyle where salt had bene sowne:  
 whence he vsed to affirme that the chiefe hope of Gods  
 church for all such places so nuzled vp in rudenesse and  
 superstition, was to come out of our Grammar schooles.  
 And indeede for bringing men vnto ciuility, the very  
 heathens saw this to be the onely way, according to these  
 verses of the Poet, which are familiar to euery child.

Maister Iohn  
 Ireton of  
 Legworth in  
 Leicester-  
 shire.

*Adde quod ingenuas didicisse fideliter artes*

Ouid.

*Emoluit mores, nec sinist esse feros.*

Right learning of ingenuous Arts,

The sauage frames to ciuill parts.

This was one chiefe cause that all the wisest among them  
 did so much prefer, and euer so aduance learning, and  
 learned men.

To shut vp this point; this ( I trust ) shall bring a  
 blessing

Discharge of  
 debt to all.

blessing in due time to euerie one, when this way of attaining to learning, shall become so plaine and direct, as that each poore mans child may with a litle cost and labour get some vnderstanding, to know how to serue the high God, and his owne necessary occasions: and that the children, and posteritie of those, may come to the knowledge of the truth, who themselues haue liued in most grosse ignorance, and extreame blindnesse.

That euerie one may pay the debt of his birth.

For that none of vs are born to our selues.

By the meanes hereof euerie one shall be the better enabled to pay that debt, which by his very birth he oweth vnto the Lord, and to his natie countrey.

For weare none of vs borne vnto our selues, but as the heathen Oratour could say, *Our countrey doth challenge a part (of our life & seruice,) our parents a part, our freinds a part, &c.* So that all the course of the life of euerie one of vs should be bent, to the faithfull discharge of this our debt: so to leaue to posterity a thankfull remembrance of our well deseruing of them. If the heathens professed this, how much more should we Christians oft bethinke our selues, how much we owe not onely to our countrey, & to the Church of God in generall, but euen to euerie particular soule, and more specially to those whom he hath linked vs to by nearer bonds. And to this end ought each of vs to seeke, as he offereth opportunity, to be alwayes paying this debt of ours; which none are likely to discharge, so well as they, who haue bene best instructed in their youth.

Learning being in reputation, shall neuer want multitudes of benefactors.

Hereupon there shall neuer be wanting many cheerefull aduancers of all good learning, from which so many blessings do proceed, especially when learning shall come into the right estimation. This also shall be the chiefest glorie of all such in the earth, to haue bene benefactors and furtherers vnto the best learning and true pietie,



pietie, and likewise a notable euidence of the eternall happinesse prepared for them.

To this purpose if that heauen Orator could likewise say further, euen by the light of nature: *That to all glory in earth who haue preserued, helped, or any way augmented the happinesse of their countrey, there is a most certaine place ordained in the heauens, where they shall enioy eternall happinesse*; how much more boldly may we Christians auouch the same, vpon certaine grounds out of the word of God: That there is indeed a place of euerm-lasting happinesse, and glorie prepared for all those, who in witnesse of their loue & thankfulnessse to Iesus Christ, and to their countries, shall employ their studies, and their wealth, to the greatest aduancement of all heauenly learning, and vnto the vertuous education of youth, the hope of the succeeding ages?

Finally, from all these shall the glorie of our nation be enlarged continually, when men of true wisdom & godlinesse, do both rule and obey euerie where. A state most certaine to endure long. A Prince ten times happier, and renowned to be the head of a people so excellent in all true wisdom and vnderstanding.

Being thus vndoubtedly perswaded of so manie and rich blessings to ensue, vpon the right finding out, and making knowne the best courses of teaching in the Grammar schoole, without the least euill that I can surmise, I haue thought, that this shall be a speciall part of my comfort, and a mercie aboue all other outward fauors, which the Lord hath euer vouchsafed me, if I may but do the least seruice herein, or but shew my desire to further so great a good. Hereupon haue I bene encouraged (as I said) not onely to trauell thus farre in it, but also to tender this my poore seruice vnto all, presuming vpon the

Why this  
work was the  
more hastned  
to the publike  
view.

The vncer-  
taine of our  
liues ought to  
make vs to do  
all the good  
we can whiles  
we may.

M. Toney.

M. Coote.

M. Richardfon

We cannot  
appeare be-  
fore our God,  
if we haue not  
done our vt-  
termost ende-  
uour to pay  
our debts, and  
to employ  
our talents to  
bring most  
aduantage to  
our maister.

kind acceptance of it amongst all sorts; which the Lord hath hitherto vouchsafed, so far forth as I know. Because my confidence hath bene, from my first entrance into this trauel, according to the desire of my heart, that these small beginnings might soone receiue such plentifull augmentations, as in time to accomplish all the good which hath bene mentioned; and as the Lord hauing verified amongst verie manie, will I trust euerie day more manifest vnto all. I also at the first edition of it, hastened it the more, because, as we are borne for all, (as before was said) and receiue all our talents for the benefite of euerie one, to whom they may do good, and are thereby each so deeply indebted vnto them, so I haue endeouored since to increase my former experiments, and to make them vndoubted, by full, and most certaine triall (as I trust and heartily pray:) that all sorts for whom they haue bene written, may reape some benefit by them, so long as schooles or learning shall remaine. And what is my life but a vapour, so that I might haue bene taken away before the worke had euer come to light, like as some of my fellow labourers in this kind haue bene, (of whom I receiued some of these directions, and those not of the smallest moment) who had bene able to haue done farre greater seruice in this kind; most of whose worthie experiments in this behalfe, were buried with them? Or how could I haue euer stood before the Lord, if (being so fully resolved & assured of the good that might come by this labour, and for that likewise, by the bond of the Communion of Saints, all to whom this benefite of it might redound, had interest in it; the Lord also hauing offered me so fit oportunitie,) I should not haue sought the discharge of this my debt to the vtermost farthing? Might I not iustly haue feared, that he would haue bene displeased

displeased for my negligence and loitering in so necessarie a worke? Why should I not then still communicate from time to time, what he hath further vouchsafed me in my continuall trauell? Yea why should I not stirre vp all my louing brethren, to the full perfecting of that, which hath bene by his goodnesse brought thus far forward towards the same?

Why should we suffer the industrie of the enemies to be a condemnation to vs, for omitting our opportunities of accomplishing any seruice, which may concerne the glory of our God, the welfare of his people, and the perpetuall benefit of this our deare nation: when they watch all occasions not onely to hinder whatsoever good they can amongst vs, but to put out for euer the candle of Israell. When as they will toyle day and night with the perill of their liues, to vndermine, and blow vp our royall King, and Prince, our Nobles, and worthies, with all our glorie at once; thereby to make an easier passage to their most bloudie and accursed massakers, to murder all who beare anie loue to Christs Gospell, yea to destroy vtterly all the people of the Lord, euen through the whole world, if it were possible, as their furious rage doth at this day proclaime, though with the endlesse destruction of themselves both soules and bodies, and euen of their natieue countrey their mother which bred them.

Notwithstanding, I haue not rashly attempted to enter into this so great a worke, but, I hope, that I may truly say, that the Lord our louing God, who hath holpen me hitherto, hath called me vnto it. And this hath he done, partly enforcing me by necessitie, to seeke out the easiest, speediest, and best meanes to manage this my calling, and wherby I might do most good in my place,

Considering  
well the industrie of our  
emie.

Witnesse for  
euer the power  
der fornaice.

This worke  
hath not bene  
set vpō rashly,  
but vndertakē  
by an holy &  
warrantable  
calling.

to be thereby in some sort answerable to the same. Partly by giuing me a confident assurance, euen from the beginning of this my trauell, what a benefite might come to all sorts, by the readiest courses once found out; and more also in this, that I haue seemed to my selfe, by his goodnesse, to haue from time to time gained euer somewhat by my search: & haue withall obserued how much some few schooles haue excelled others, chiefly through the better courses which they haue followed. Partly by vouchsafing me strength, and cheerfulness to proceed thus faire, still adding vnto me some new experiments. More specially by causing me to haue an earnest desire, and an hope by this meanes to answer the loue of certaine worthie friends, in seeking that good to theirs, which I was not able to performe vnto themselves. But aboute all, hath he called me hereunto, by the encouragement which I haue receiued from some principall benefactors to schooles, & good learning; who though they might by their authoritie and fauours haue commanded all my seruice, yet knowing my endeauour herein, haue both most louingly cheared me, and withall somewhat supported me to goe through with this so weightie a businesse: for the good of their own schooles and places, and of all others. Who haue not thought it enough to found or bestow the places, and to endow them with meete maintenance, vnlesse they shall also do what may be to leaue in them the best meanes of all good instruction and education. To whom not onely my selfe, but the Church of God (as I trust) shall euer be beholden.

By special benefactors to schooles such who had authority to command my seruice.

The right Hon. E of H. M. Iohnson Archdeacon of Leicester shire.

From his Soueraigne Majesties desire for all his schooles.

But to passe ouer this point. That worthie desire of our royall Soueraigne (whom the Lord long preserue to his glory and the good of all his people) namely to haue

haue all good learning to flourish in these his dominions, declared so many wayes, & specially in that his gracious incitement to all Schoolemaisters ( in the conclusion of his Maiesties letters, set before our common Grammar (ought not onely to prouoke, but to binde vs all, who haue this function and charge, to indeuour our selues to the vttermost, to search out still the best meanes for the most fruitfull training vp of our Scholars, in all good literature and vertuous conditions, where he so royally assureth vs, that as we shall receiue reward of Almighty God for the same, so of his Maiestie worthy commendations. And therefore whatsoeuer comfort we shall finde by our trauels therein, to make the same fully knowne for the generall good of all, as God shall vouchsafe vs fit occasions thereunto.

For the manner which I haue vsed in all this proceeding; the Preface to the Reader in the same our common Grammar hath directed me; where hauing affirmed that the varietie of teaching is diuerse, and alwayes will be, for that euerie Schoolemaister liketh that which he knoweth, & seeth not the vse of that which he knoweth not, and therefore iudgeth that to be the most sufficient way, which he seeth to be the readiest meane to bring a learner to haue knowledge therein; it directeth vs thus: *Wherefore it is not amisse (saith it) if one seeing by triall an easier and a readier way then the common sort of Teachers do, would say that he hath proued, and for the commoditie allowed it, that others not knowing the same, might by experience proue the like, & then by proofer reasonably iudge thereof: not hereby excluding the better way when it is found, but in the meane season forbidding the worse.* This course haue I followed in all directions which I haue here obserued, & set them downe accordingly.

For the manner of proceeding in this worke, the Preface to our common Grammar doth direct it.



Though many  
haue written  
hereof, yet  
none haue  
proceeded in  
this particular  
manner for  
the helpe of  
the meanest.

dingly. Whereas it may be objected and said, that sundry haue written very learned treatises, concerning the trayning vp of youth: I answer, that it is so indeede; yet (that I may speake in modesty as the truth is) all the learned do well know, that they are such, as do onely set downe the same in a generall maner; or do write of some one peece or two alone, or at most of some few parts of Grammar learning and matters appertaining thereunto; and the principall of them vnknowne to the common sort of teachers: or else they are beyond the capacity and reach of the meaner sort (for whom this is chiefly intended;) or at least, they haue specially fitted their course, for the instruction of two or three alone, to be trained vp in priuate houses, as our renowned *Maister Askam*. But none whom I know, or haue heard of, haue in this kind of search and triall, gone through the seuerall parts of our Grammar schoole learning, applying themselves for the weakest, & for the common countrey Schooles, thus leading them as by the hand, thorow all the whole courses thereof, onely according to our common Grammar and most approoued classically Authors.

This worke  
hath not bene  
proceeded in  
by priuate  
conceit.

Neither haue I in this, followed mine owne priuate conceit, but besides searching by reading, triall and obseruation, I haue first for many yeares inquired further (as I said) the best courses, from the most experienced, who haue proued them: euen of such as haue sent most excellent scholars vnto the Vniuersities; as I haue bene assured from some of the chiefe in the same. Secondly I haue made triall to see a demonstration of euery thing. Thirdly I haue had (so much as I could) the iudgement of all the learned, with whom I could confer or communicate. Fourthly, so far as I haue bene able, I haue procured yearly trials to be made by some of the best authoritie,



ritie, learning, and iudgement that I could obtaine this fauour of, & haue intreated them to censure all things frankly, and to direct vs wherein they found or thought vs defectiue, to confirme and encourage vs wherein we proceeded in a right course.

Neither haue I conferred with any louing friend hereof (so farre as I remember) who hath not approued of the course, and wished all good successe to this my trauell. So that I haue not posted it forward, but hastened slowly; and vsed so farre as God hath granted me opportunity, all meanes of due preparation, and of mature deliberation: thus enquiring of (as I said) and conferring with so many of the best experienced, as either my calling, or greatnesse of the charges in trauell would permit. And moreouer before I published any thing hereof in print, I sent some draughts, vnto sundry learned, for their helpe and direction, though not to the hundredth man to whom I desired. For that I was neither able to get copies enow written, nor to procure them written truly, much lesse to be at the charge to send the abroad into all parts, to many, who I know would willingly haue laid to their hands, and added their experiments. Therefore herein also, in steed of sending any moe written copies abroad, I after a time, by the counsell of some faithfull and iudicious welwillers to this worke, thought it best to follow that worthy President of most happy labours, *Maister Perkins*; who when he was in hand with his Probleme, being aduised to send some copies first to his learned freinds, answered that he could not get copies enow written, & though he procured some writtē forth, and by good scholars, yet they were so defectiue, as that he could not well send the. And for that cause he would print some few of them first, which might go forth to the

Not posted  
on, but haste-  
ned slowly.

the view of the world, and so he might heare the common censure of all, and receiue the helpe of his freinds, and then reforme accordingly. Thus did I aduenture to send forth the former draught of my Grāmar Schoole, with some other parts belonging to the same to the publique view of all, that I might the sooner heare and receiue the free censures and better directions of all louing freinds, and welwillers vnto this worke, so to be forthwith trying, reforming and supplying, like as I haue continued vntill this day.

The Author  
assumeth to  
himselfe one-  
ly the wants  
& errors.

In the whole worke, as I promised not any thing but my trauell, which I haue striven to performe with all the poore ability which the Lord hath vouchsafed me, so I take nothing to my selfe, but onely the wants and errours. The rest is his who hath giuen this desire, and prolonged my life, granted me vnderstanding, strength, and opportunitie to bring it thus farre forward. What directions or experiences herein, I haue receiued from others, as yet, or lately liuing; I would haue set downe with their names adioyned, like as I haue done of some (which I know might haue brought much credit to the worke, for the authority of sundry of them; and thereby euerie one of them haue had their due) but that they did not thinke it meete, desiring to be concealed. What I haue gathered out of the writings of the chiefe learned who haue reuiued learning in this last age, as *Sturmius*, *Melanchton*, *Erasmus*, & others, either shortly set downe, or plainly poynted at in them; I haue omitted likewise to mention particularly; not any way to wrong or detract from them, but partly for that I did not note the places at my reading of them; and moreouer for that I thought that labour more troublesome then profitable to the Reader.

Neither

Neither take I vpon me any way to prescribe to the meanest, knowing my self so far inferiour to the greatest part, but do begin to thinke more and more, of this weightie calling, as *Paul* did of the sacred Ministerie, and to breake out into that his admiration, *who is sufficient for these things?* who is meete to haue the treasure both of Church and Common-wealth, with the hopes of all posteritie committed vnto him, and much more to prescribe perpetuall rules in this behalfe? Much lesse do I presume to teach them of most excellent gifts; but as a poore fellow labourer for the common good, and a willing learner of all, I do humbly desire the iudgement and helpe of all the chiefe learned, both for their cause who wish this, and for the vniuersall benefit of the present age, and of all posteritie. That I may see still both what they approue in the courses set downe, also what they disallow, and likewise vpon what grounds; what may be bettered, what is yet wanting, and what is superfluous.

Prescribeth  
not to anie.

Thus is my hearts desire, to trauel in it still, according as I haue begun, vntill the Lord shall accomplish the whole worke, which although it should be seuen yeares more, yea many moe before; yet the Lord prolonging my dayes, I shall euer increase in reioycing in my vndoubted assurance of the rich blessing, which God will giue vnto it, & thinke all my labour most happily spent. But herein let not any man expect from me great matters, in a lofty kind of verse or prose, or eminency in declamations, orations, or the like, this I leaue to our worthy renowned schooles of Westminster, Eaton, Winchester, and the rest both in London & elsewhere, and to our Schoolemaisters of chiefe fame, whose breeding & imployment in schooles hath bin accordingly; and who

haue ancient scholars long exercised in these kinds. Concerning whom I am so far off frō enuying any excellent learning in them, that I wish all others partakers of the like in their kind. And for my selfe I content me with this mercie from the Lord, and blesse him for it, that I haue trauelled chiefly for our meaner & ruder schooles; and that he hath vouchsafed me this fauour, to bring my worke so farre forward, as to helpe to direct hitherto, according to the things mentioned in the Contents. Yet this I humbly desire of all such of principall note, for education, gifts and experience, to further vs with their better directions in all these exercises and the rest; & now God hauing so accomplished my desire for the first foundation, and let me see his blessing vpon the little ones, I will labour to follow them in what I am too short, as fast as his goodnesse shall enable, vntill I shall likewise find by experience, wherein that excellency and comfort of theirs doth consist, and come as neare vnto them as I can. Though therein, *Cum in primis non liceat, in secundis tertijse consistere pulchrum erit.*

Reasons for  
the length of  
the worke.

For the length of the worke in the Grammar schoole, I haue in many things contracted very much in this edition. And for those things wherein I may seeme ouer tedious, as namely in the first entrance of children, in teaching Accidence and Grammar, also for construing, parsing, and making Latine, I would haue all consider how therein I haue conrended to direct the carefull Maister, to incite both himselfe, and his little ones, as by play, to make the least to loue the Schoole and learning; and for that those things being well performed, all the difficulty is past. Yea in all such places I would wish you euer still to remember this, that I wrote not for the great learned, but chiefly for the simplest, & yong beginners,  
both

both teachers and learners, with whom I cannot be too plaine; although I haue and do still strue to abridge whatsoeuer can be, so as I may be well conceiued of all, for whom I labour; and in the end of euery chapter haue vsually repeated briefly the sum thereof. And knowe withall, that I haue thought it my dutie to set downe whatsoeuer I haue found to be profitable, that out of them all, the best may bee settled, being confirmed by the trials of many. In which respects some of great learning, who perused the work formerly, haue not seene how it could well be any shorter, nor what might well be spared, especially being thus offered to the publique censure. Consider moreouer what great volumes haue bene written of some one of these points alone, whereas my indeuour hath bene to go thorowe them all, shewing in euery one, what I take to be principally necessary or behooffull. And finally remember that which *Martiall* wittily and truly affirmeth:

*Non sunt longa quibus nihil est quod demere possis.*

*Martial. Epig.*

Things are not long, wherein there is not ought to spare.

Those for whom it hath bene labored in, who wil not vouchsafe it the reading because of the length, would much lesse haue taken the paines, or haue bene at the cost, to haue trauelled, searched, and tried to haue found it out. Although this I dare constantly auow, and keepe within my bounds, that it had counteruailed vnto me both the labour of an hundredth times reading it ouer, and as manie times the charges, if I had knowne but the things from my first entrance into teaching, which God hath now thus made knowne to all; besides the freeing both of my body and minde from much toyle and grieve. Notwithstanding that I then both read



\*Master John  
Ireton of Keg-  
worth, men-  
tioned be-  
fore.

all whom I could get in this argument of teaching, and also had from the beginning for sundry years the aduice and direction of \*one in whose house I liued, who was well knowne to be inferiour to few in all excellent learning, and euen in this kinde amongst other. Neither do I doubt, but that whosoener he be that would do good in this function, especially of the new beginners, and shall peruse the worke with desire to make his benefit of it, shall meete with some one thing alone or other in it, ( which if he will practise it aright ) he will freely acknowledge to be worth all his labour, as I haue done sundry of them at the receiuing and triall of them, and much more shall he do the same for all the rest.

The vse of it  
to the lear-  
ned, who  
would not  
reade the  
whole.

Better for the  
learners that  
the worke  
should be o-  
uerlarge then  
too short.

Dr. *Wb.*

Yet for those who would not reade ouer the whole treatise at large, they may see the sum briefly in the margins, & so in the table in the end, to reade what they desire, to passe ouer the rest. But for them for whom I haue trauelled, I had much rather to be ouerlong, to the end that I may omit nothing which concerneth their helpe, & may be vnderstood of all, then by being ouer-short, to omit many things, or not to be vnderstood of the greatest part: as it falleth out in most *Compendiums*. For as I once heard a great learned and holy man say publicly in the Vniuersitie concerning *Compendiums*, that they brought ordinarily but a compendiarie knowledge; so it will be found certainly true, amongst all learners of them in matters of any difficulty, vnlesse they haue the help of good readers, or of most familiar Commentaries and expositions, to make them plain. Because comonly the learners do imagine that they haue gotten that learning by them which indeed they are ignorant of, and so cease from searching further; although for those who vnderstand them fully, or haue meanes to haue them plainly

plainly opened, they are of most singular vse, for the easie remembring and practise of the things contained in them.

Moreouer howsoever I should not be able to attaine to each point aymed at here, and wished, nor to any one of them in the absolute perfection, yet I euer thought from the beginning that my trauell should be most happily employed, if I might effect but only these things following, or some of them, as namely :

This trauell happily employed, if but to effect these things following.

If I might but set others on work, to search yet further, or to make trial of these experiments or better, for the full assurance of all sorts, to finde out at length, that which is desired.

1. If but to set others on work hereby.

Or secondly, if it were but to gaine the experiments of some others who haue most happily trauelled herein. And the rather, for that sundry of chiefe experience in this kinde, are so hardly drawne to impart that which they know; either for lacke of opportunities, or lest they should be thought to presume ouer much, or suspecting the censures of others, or for some like by respects, whereby both Church and Common-wealth are deprived of their due; to wit, of such singular helpes as might exceedingly tend to the benefit of them both.

2. Or to gaine more experiments, which men are so hardly drawn to communicate.

Or thirdly, if I might but make known amongst all sorts, sundry most profitable bookes and helpes which God hath to this end prouided, both for Maisters and Scholars, which haue formerly bene hid, and are viterly vknowne to the greatest part.

3. Or to make knowne sundrie most profitable bookes and helpes.

Or fourthly, if I may but only help such of my brethren as toile without fruit or comfort, wearying themselves in an earnest study to do good; and do mourne and sigh, wishing better directions. And much more those, who neuer knew any good proceedings, and liue as burdens

4. To helpe all desirous to doe good, and yet toile without fruit.

to the publike hurt, for lacke of direction in this behalfe. That so not any one, who maketh conscience of his calling, and will inquire, should be vnprofitable.

If but to gain  
one yeare.

Though there  
may be hope  
of almost  
double sound  
learning, to  
that which  
hath bene in  
manie rude  
places.

For that so  
much may  
be gained by  
three or foure  
of these helps  
alone.

Yea fiftly, if I might but helpe the common sort, how to gaine but one yeare only in the getting of learning, & lessening of charges, chiefly for the poorer. Albeit that my vndoubted hope is, that by these courses alone almost double sound and good learning may be gained, in regard of that which hath bene and is in many country Schooles, for vnderstanding, speedinesse, certainty and delight. That little children being rightly trained vp, may do more at nine or ten yeares old, then in many places at fourteene or fiftene, as Master *Askam* saith, concerning the Northern parts in his time; when they went to the schoole little children, and came away great lubbers; alwaies learning, little profiting, learning without booke euery thing, and vnderstanding within booke little or nothing, as he rightly affirmeth. And for the further euidence hereof, that so much more good may bee done hereby, it is very apparent in this. That a great deale may be gained by three or foure of these helps alone, which either are not knowne, or not practised in the ordinary Schooles.

As first, by winning a yeare or two in the beginning, by setting them to schoole so soone as they are able to learne.

Secondly, by causing all things in Schools to be done with vnderstanding. Of the benefite whereof see *Chap. 5. of the Grammar Schoole.*

Thirdly, by making the Scholars very perfect, first in their grounds, viz Accidence, chiefly in Nounes and Verbes, after the maner which is shewed there; and after likewise in the Grammar it selfe, for the perfect vse, vnderstanding

derstanding and applying of the rules. This will gaine much in time, and more in ease and certainty then can be imagined.

Fourthly, by making them very perfect in their authors, as they proceed.

Fifthly, by the knowledge and practise of the rule of construing, and of translations formed according vnto the same, for all the lower sort.

Sixtly, by hauing in all things the most easie, sure, and excellent patternes to follow; which, they being kept vnto constantly, must needs come in time to expresse very liuely, or at least come neere vnto them. To omit the benefit of increasing in our owne tounge as in the Latin; and all things for going certainly without staggering or doubting, and much more by their growing in their writing, together with their other learning, & that by one and the same labour.

Now if by these few so much may be gained, and much more by all the rest together, being constantly practised: then let euery man iudge what we might certainly expect, if many more learned well-willers, would adde still but each his seuerall experiment.

These same, amongst others, haue bene the seuerall ends, whereat I haue aimed, and thought my labours should be happily employed, if I might in any sort attaine vnto them. Wherein how farre the Lord hath vouchsafed to fulfill my desire, I refer it to euery one who hath or shall duely make triall of that which I haue written.

That I do in this worke so much account of Grammaticall translations, which I so oft mention in the Grammar schoole, as namely Chap. 8. where I shew the manner, vse and benefit of them, I hope that this will be found

Reason of  
the high ac-  
count of gram-  
matical trans-  
lations.

found true by experience, that after children haue bene well trained vp in their Accidence, and a litle entred and acquainted with them, following the courses directed for thē, they will go ouer their whole Authors so translated, by the help of thē, before they could haue gone through one third part of them without. And also that they will learne their authors far more perfectly for each good vse, and keepe them much more surely, with lesse labour or trouble; besides that they shall continually learne by them to make Latine truly and purely, and to get matter and phrase, as well as to construe and parse. And furthermore because in all the formes which shall vse them, chiefly in the higher, they wil be found for the most part to be in stead of the Maisters or Vthers labour, and euer certaine, teaching English as wel as Latine, without any of the inconueniences vsually imagined; so that there be a wise direction and ouersight, as in all other things, that they be vsed aright.

Chap. 8.

Master *Askams* testimonie of the practise of translating.

Besides experience, the reasons are most euident, as I haue shewed in their place; especially by making all their authors to be so easily and soone vnderstood, and then for the continuall practise by them of the Grammar *Analysis* and *Genesis*: and finally that by them may be such a daily vse of translating both into English & Latin: all which are so highly commended by the learned, for the speedy getting of any tongue. And hereunto the two first leaues of *Master Askams* Schoolmaster whom I principally esteeme and propound, do giue sufficient testimony. Hee in the very entrance of his booke, sharply reproouing the common order of making Latins practised in Schooles; and hauing shewed how by that (as it is comonly said) children are vtterly marred, and also hauing giuen most manifest reasons of the



the hurt which comes thereof, for the feare that children are driuen into: affirming moreover, that nothing hath more dilled the wits, or taken away the wils of children from learning, then that : and lastly how they learne euill choise of words, wrong placing, and ill framing of sentences, and that which they must vnleane againe; he afterwards speakes thus, concerning this kinde of translating, and the benifits of it.

There is a way (saith he) touched in the first booke of *Cicero de Oratore*, which wisely brought into Schooles, truly taught, and constantly vsed, would not onely take away that butcherly feare of making Latines, but also with ease and pleasure, and in short time, as I know by good experience, worke a true choise, and placing of words, a right ordering of sentences, an easie vnderstanding of the tongue, or readinesse to speake, facilitie to write, a true iudgment both of his owne and other mens doings; what tounge soeuer he doth vse. Then he setteth downe the manner, how the child should be taught to translate a peece of *Tully*, or a like Author thus plainly, & afterwards out of his translation to turne it into the Latin of the Author againe; and then by comparing with the Author to see how neere he came, and where he missed; so to amend it, still struiing vntill he come to expresse his Author truly. By this he saith, the maister may teach all those things which are most tedious and difficult without any errour, and the scholar may learne without any great paine, the Maister being led by so sure a guide, & the scholar brought into so plaine and easie a way. This is the summe of *Maister Askams* speech.

This is well  
worthie the  
marking of  
all.

Now these Grammaticall translations of our lowest Schoole Authors, do performe the same things for

all young scholars farre more surely and speedily.

More surely, because the scholar translating into English of himselfe, vnlesse the Maister vse maruellous diligence, before in making him very perfect in the true construing of it, and as much after in perusing & amending euery thing which is faulty, the child wil misse in translating; and if he translate falsly into English, or misse of the Grammaticall order, he can not translate into the same Latine againe, vpon sure grounds and reason, vnlesse he go by rote, as we say. Moreouer that labour for so perusing the translations, of euery one of each forme thorough a Schoole, would be endlesse in the greater schooles, and much more when they haue turned it into Latine, for comparing all with the Author, and reducing each thing into the right order; whereas these being so translated vnto their hands, do first guide them certainly how to construe or to translate, to reade all things which they learne by them, into a true translation, and consequently to turne them perfectly into the Latine of the Authour againe.

More speedily.

These do it also more speedily, in as much as they may reade ouer many lines turning them into English or Latine before that they can write one. Although that kind of translating by pen of themselues, both into English and Latine, hath also her due place and singular vse, for some speciall benefits thereof, as writing true Orthographie, and the like, as I shall shew in the handling of it.

This verie course in effect practised by Maister Askew.

Furthermore, this very course of translating peeces of *Tully* or the like good Author, into plaine naturall English, by the Maister himselfe, and giuing them to the Scholar to turne into Latine, to trie how neere he can come to the Author, and then comparing it with the Author,

Author, he sets downe in the beginning of his second booke, page 2.

By this meanes he saw that experience which might seeme almost incredible, in that hopefull young Gentleman (whose death he so much bewaileth) Maister *John VVhitney*, in Sir *Anthony Dennes* house, where the Ladie *Elizabeth* did lye, when he came to serue her; that within lesse then the space of a yeaere, he had so profited in writing pure Latine, that (as he saith) some in seuen yeaeres in the Grammar Schooles, yea some in the Vniuersities, could not do halfe so well. So afterwards he saw the like in his happiest Schollar that euer England had bred, our late Queene, who made vs all happie; who, as hee saith, did so farre surpasse all of her yeaeres in excellencie of Learning, and knowledge of diuers Tongues, that verie fewe of the rarest wits in the Vniuersities could any way reach vnto her. And this seemeth evidently to haue bene the chiefe meanes; like as he proueth at large, by the authoritie of many great learned, this way of translating, to be either the onely, or at least the chiefe, readie, and sure meanes to attaine speedily to any tongue.

Experience  
of the singular  
benefit of  
it in Maister  
*John Whitney*.

This way of  
translating  
the chiefe &  
sure meanes  
to attaine  
speedily to  
any tongue.  
Maister  
*Askins*  
Schoolema-  
ster. Lib. 2.

And that I may adde but one other testimonie of a rare and knowne experience in this kind. At the Commencement of that right noble, and memorable Gentleman, Sir *John Harington*, (who now rests and reignes with the Lord) hauing speeche with Maister *Toucy*, who had bene a Schoolmaister, equall (as he was indged) to most of the chiefe in that kind; but was then wholly employed for the attendance and tuition of that young Noble-man (with whom he also liues now in heaven,) I desired to know this of him: that whereas I had writ vnto him formerly, to haue taken some paines, in setting

P. 33.  
A late knownd  
and worthie  
experience in  
a young Noble-  
man of  
rare hope.

downe the shortest and best way of teaching, according to his experience; and now there was a rare fame, that God had giuen an extraordinarie blessing to his endeours with that young Noble-man, so that he did of a sodaine go farre beyond most others of his time, (aboue all former expectation:) that he would vouchsafe to impart vnto me, in a word or two, what were the principall meanes he had vsed thereto. He acknowledging thankfully, that he had indeed seene much experience of Gods mercie therein, told mee, that this was the principall and summe of his course: That he had bene enforced to begin againe, euen from the verie Accidence, causing him to get the perfect vnderstanding of the Rules, for the meaning and vse, though he could not the words in so short a time; and after that, he had caused him to practise continual translating into Latine, after this manner. That he himselfe had chosen easie places of *Tully*, and other familiar Authors, which the Gentleman knew not, and caused him to turne them into Latine, and after brought him to the Author, to compare that which he had written, to the same, iust according to this last manner mentioned out of Maister *Afkam*. After, rounding me in the eare, he said; But shall I tell you, *It was by Prayer*, quoth he. Hereupon, after my returne, I set my selfe to put all these in practise, yet more seriously then formerly I had done. But for this kinde of translating, finding the toyle and impossibilitie of it, first to translate peeces fit for euerie Forme, and after to examine euerie ones exercise, how he had translated, and to correct them; I wholly bent my selfe to trie how this might be done, thorow the seuerall lower Formes, that they might haue most practise of it.

Thus trying sundrie waies, which were ouer-long to recite,

recite, and amongst others, having seene in a chiefe Schoole in *London*, good vse of verball translations; amongst some other things, I began to thinke, that by the meanes of translations of the first Authors which Scholars learne, this translating might be practised in each lower Forme continually. But there were yet two maine difficulties, which had formerly hindred me from any such vse of them. First, that our vsuall translations did direct the young Scholars vncertainly, and sometimes amisse, being oft rather to expresse the sense, then the words in anie right order of Grammar; and that the learners must go by memorie, and as it were by rote, more then by anie certaintie of Rule, vnlesse they were of better iudgement. And secondly, that for this and other inconueniences, translations were generally in disgrace in Schooles. Therefore, this then I thought necessarie to be my first labour, to finde out some certaine rule to follow, according to which to frame these translations, and which might be the guide of all.

And herein I, vnder Iesus Christ, acknowledge my selfe beholden for the rule of construing and translating, in the beginning of my Schoole labours, now about 30. yeares ago, first to Maister *Crusius*: since to the reuerend and ancient Schoole-maister, Maister *Leech*. Thirdly, after them to that painefull, Maister *Coot*, of *Hunsden* in *Essex*, now with the Lord. And fourthly, to that learned *Gocleuius*, and to some other of my acquaintance, who had likewise taken paines in this rule, which they willingly imparted vnto me.

And so from that time vntil this day, I haue still bene labouring to find out the rule more exactly, & to frame the translations according to the same. Secondly, this hath bene my next studie, to seeke out the right vses and

To whom  
the finding  
out of the  
rule, and of  
translations  
thereby is  
acknowled-  
ged.

Labour to  
find out the  
rule, and to  
frame the  
translations  
accordingly.



And also the  
right vses &  
benefits of  
them.

And finally,  
to haue full  
assurance of  
euerie thing.

benefits of these translations, and so in all things to set them downe, as they might be a certaine direction, whereby most easily and surely to reape the fruite of them. Lastly I haue trauelled herein specially to haue full triall & assurance in euerie thing, that as I had gathered these amongst other experiments, for the vse of all schooles, so vpon certaine prooffe by my selfe; and other of better iudgement, I might at length commend them to all learners, and so helpe to bring in that excellent vse of them (which *Maister Askam* aduised) euen into the Schooles, in which they had bene so formerly distasted, as that it was thought a Paradox, but to name the vse of translations in them.

Vpon what  
things all the  
chiefe bene-  
fits of these  
translations  
depend.

Now vpon this rule, and the expressing euerie thing in the translations, both in proprietie, and also according to the sence and meaning of the author, with varietie of other English phrases, and supplying what is wanting, to make vp the construction, with the other things obserued therein, especially vpon the rule, depend all the chiefe benefits, for a certaine *Analysis* and *Genesis*; both for construing, parsing, making and tying Latin surely, and sundrie of the rest, as is shewed at large in the eight Chapter of the Grammar Schoole.

Chap. 8.

Certaine be-  
nefits of these  
translations  
rightly vied.

By the right practise of these translations, so framed, as I am fully assured, by long experience, through the Lords mercie and goodnesse, an increase will be found in learning, farre more then can be well conceiued, before due triall made, and that with much lesse trouble to the Maister then otherwise: and with farre more delight, certaintie, ease, and cheerfull emulation to the scholar. I haue therefore thought it my dutie, after my vnfallible experience of them, rightly vsed, so as I haue plainly set downe the maner in this second edition of my Gram-

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mar Schoole, and after my so long and painfull travell, to find out the Rule most certainly, with the best, and most profitable vses thereof, to commend them more confidently vnto all our Schooles, and to all desirous to recouer speedily the knowledge of their Latin tongue, or to increase therein. In a certaine affiance, that all who shall vse them aright, shall see a rich blessing, without inconuenience: yet lest in anie thing I should be thought too peremptorie, I intreate the learned first to make prooffe, then to iudge hereof according as they find.

For anie further apologie therefore for my bold attempt, in these endeouours, I trust that some few of the reasons lightly touched before, may be defence sufficient. And first my vnfaigned studie to do all this good to all sorts, without the least iniurie to anie one, so farre forth as I shall know it, or without inuerting anie approved course. And that howsoeuer I haue bene the vn-fittest of manie of my brethren, to enter vpon so hard a taske, yet the weaker, the more meete haue I bene, to haue a compassionate feeling of the wants of others; and more like to applie my selfe to the capacitie of the meanest and most ignorant: whereas the great learned and acute do oft times thinke, that what they themselues vnderstand, all others should presently conceiue, though the most of the simple comprehend little or nothing of it fully, as they should.

Secondly, for that in these my poore labours, euerie one may haue the wearie trauels, and comfortable experiments, of manie learned thus gathered into one, and brought therby vnto his hands without labor or charge, which otherwise might haue cost them manie miles trauellling, and some yeares triall, as well as my selfe, and yet they might haue failed of manie things, which here they

Further Apologie needed, except, 1. The Authors desire to do all this good.

2. The ha-ving all these experiments gathered to our hands.

they may find, and more hereafter, as God shall vouchsafe moe supplies vnto it.

3. Assurance of each mans affection, to haue his child to brought vp as is here desired.

Thirdly, because there is no man, hauing the nature of a wise father, who would not haue his child to haue some learning, howsoeuer he purpose to employ him afterward, and who to that end would not haue him so instructed, as whereby to get the best learning, in the shortest time, and with the least feueritie, or who will not giue almost double, if he may be assured to haue his child so trained vp.

4. For the testimonie of his conscience to be vpright & faithfull in all his worke.

Fourthly, for that I haue him who searcheth & trieth the hearts, and whose good hand hath bene with me in goodnesse, in all this worke, to beare witness vnto my conscience, that I haue not either in this, or anie other my trauels, aimed at vaine praise or commendation (for that our holy God would turne into shame) or at anie other sinister end; but that I haue striven with all my heart, so farre as in my weaknesse I haue bene able, to aime at those verie ends alone, which our blessed Saviour hath taught me, in that diuine patterne of heavenly prayer, which hath bene in all my labours my principall direction. And namely, to manifest my dutie & thankfulness to my heavenly father, like as for all other his mercies chiefly in heavenly things in Christ, and for innumerable temporall fauors, in his fatherly prouidence, protection and direction vouchsafed vnto me; so more especially for those three great deliuerances (to be had in euerlasting remembrance) not onely of our Church and nation, & of all other the Churches of Christ with them, but euen of my selfe particularly in euerie one of them. And this I haue desired to do, by seeking first to honour him, and secondly to aduance and enlarge his kingdome, and to these ends searching to know and accomplish

1. Anno 1588  
2. The Death of Queene Elizabeth, and peaceable bringing in our Soueraigne.  
3. Powder treason.

complish all his holy will, tending thereunto, and so all the other subordinate ends, as he hath directed me. Thus haue I endeauoured to rely vpon that his gracious promise, that thus seeking first the kingdome of God, and his righteousnesse, all these other things should be added vnto me, (as an ouer-measure) so farre as should be good. And herein indeed I haue felt no breach of promise from his Maiestie, but found him faithfull and true; yea, exceeding bountifull, aboue all that I could conceiue, in all things wherein his goodnesse hath enabled me so to seeke him. Vpon all these grounds I can nothing doubt, but through the mercie of the Lord, this labour being intended to these verie ends, and prooued to be answerable thereunto, without inconueniences in the right vse of it, as my assured confidence is; I cannot but fully hope, that it will in due time be most welcome, and acceptable to all, that euer shal make triall by themselves or others.

Lastly, for that I willingly submit it, with all my labours, to the louing censure of all the learned, who truly loue Christs Gospell, being readie to be taught of the meanest, who shall in anie thing shew me my error, or giue me clearer light. And though the defects should still be verie many (as in so difficult a worke it is no great maruell;) yet sith I am most desirous to be continually reforming, euerie ingenuous well-willer vnto good learning, will (I trust) louingly pardon them, and thankfully accept of that which God of his goodnesse hath granted. Thus I put forth each first Copie of translations or others, as not set forth, but to go more generally to all my louing friends, and well-vvithers to this worke, to craue of them further helpe, as I sayd before.

To this end, I do still humbly request, euerie true fa-

G

uourer

s. Forwilling  
submission of  
all things to  
the publike  
censure.

And desire to  
be still lear-  
ning of all. ¶

iourer of good learning, to lay to his hand, thatso I may be continually learning, amending, and perfecting, so long as the Lord shall lengthen my daies.

The cause of  
the consil or  
reioycing in  
it.

If in anie thing, I haue or shall seeme to reioice ouer-  
much, yet consider first, that in my generall work, in my  
Grammar-Schoole, I haue thought the forme of a Dia-  
logue most fit; wherein more libertie is granted to incite  
and incourage others. Secondly, that I haue not, nor  
will speake anie more, then either what I haue seene ex-  
perience of, or whereof vpon good grounds, I am fully  
assured, and which I take my selfe bound to relate, onely  
to the praise of our God, & the good of others, to make  
all others partakers of the comforts, which to that end  
he hath vouchsafed vnto me, following so neare as I can,  
that direction mentioned before, in the Preface before  
our common Grammar. Thirdly remember that report  
of *Maister Askam*, cōcerning *Maister Iohn Whitney*, farre  
greater then all mine are together: and then I doubt not  
(these things being rightly weighed) but all who are  
wise hearted, will easily beare with me, in my confident  
reioycing, trusting moreouer that God will verifie all  
things, to euerie one who shall duly make triall. And in  
this assistance, and testimonie of my conscience, before  
his sacred Maiestie, I wholly relie my selfe.

Exhortation  
& encourage-  
ment to the  
weaker tea-  
chers.

Therefore, before I conclude, giue me leaue a lit-  
tle to turne my speech to you, (my deare fellow la-  
bourers,) and namely to all you of the weaker sort; for  
whom I haue and do still chiefly trauell, whose hearts  
are set as mine to do all the good you can, in your se-  
uerall places, all your dayes. To you all I wish, that as  
we haue bene sometimes companions, in fruitlesse toile,  
and vexation; so we may be now in reioycing at, and  
admiring the new fruites of our labours. What a griefe  
may



may this iustly be vnto vs, when one shall come, and crie out of vs, to our faces: My sonne hath bene vnder you six or seuen yeares, and yet is not able so much as to reade English well; much lesse to construe or vnderstand a peece of Latin, or to write true Latin, or to speake in Latin in any tolerable fort, which he might haue bene well able to haue performed, if that you had taken that course and those good paines with him which you might haue done; for in such a schoole others much yonger then mine are able to do it. Another shall complaine; My sonne comes on neuer a whit in his writing. Besides that his hand is such, that it can hardly be read; he also writes so false English, that he is neither fit for trade, nor any employment wherein to vse his pen. When all in a towne generally, shall murmure against vs, in this or the like manner, that their children do no good vnder vs, but lose their time, and spend their freinds mony, being brought vp idly, made fit for nothing, and therefore what should a schoole do amongst them? That it were much better to turne the maintenance giuen to the schoole, to beare the charges of the towne for other duties and seruices, then so vnprofitably to employ it.

Moreouer how must this needs trouble vs, when manie shall crie out of our seueritie: some shall wish, I would my child had neuer knowne him. If he had not dealt so cruelly with my child, he had bene a scholar; wheras now he is vndone. Or when our scholars coming to mans estate, shall curse vs, for that by our blowes they were made dunses or deafe (though this oftentimes vniustly) or to hate all learning. Or shall generally bewaile the losse of their time vnder vs, complaining as the usuall maner is, My Maister neuer taught me anie vnder-

Griefe to all  
honest hear-  
ted maisters,  
for com-  
plaints and  
murmuring  
against the  
Complaints  
of parents  
for their chil-  
dren not pro-  
fiting.

Murmurings  
of Townes  
for charges  
bestowed  
and children  
spoiled.

Some to crie  
I out against  
our seueritie.

Scholars  
coming to  
mans estate  
to bewaile  
losse of their  
time.

standing, or right vse of good learning, that though I was with sundrie, yet I was neuer the better. I got more sence, and saw more light for the vse and excellency of learning, and also felt more sweetnesse therein, in one halfe yeare in the end, with one who directed me in a better order, then in all my time, with all others. The rest deceiued my parents, and were my vndoing. Or when they shall thus complaine: Our Maister had not anie care of our gouernment and manners. He neuer taught vs the feare of the Lord, nor made the least conscience to plant anie Religion or grace in vs.

That they  
were not  
taught any  
religiu.

Terrour for  
for lacke of  
growth of  
Gods religion.

Finally, what a terrour shall this be vnto vs, and what a wounding to our consciences, when we shall but thinke, how the Lord and all good men, may most iustly lay this vnto our charge, that the cause hath bene chiefly in vs, that Gods religion, hath not thruien any better in our Land, in so long a time; but that Popery, ignorance, Atheisme, and all irreligiousnesse, haue farre more growne vp in many places? If we had bene as carefull to season our youth, in the truth of Christ, and to settle them in the grounds of his holy religion, truly professed amongst vs, to their saluation, as the Popish schoolemaisters are to corrupt them with Idolatry, and superstition, vnto perdition, the knowledge and loue of Gods true worship, and pietie, had flourished amongst vs, euery where long ago, all Popery and Atheisme rooted out. And what answer can we thinke to make to God, for his religion, and people, for so many who haue bene lost, chiefly through our lacke of care? How should these things touch euery one of vs, even to the very hearts, and cause vs to bethinke our selues at length, of this our weighty function, to the end to take away all this reproch, and to begin to recouer the  
credit

credit of our worthy profession.

You know well, that we are they to whose charge that rich treasure, both of Church and Cōmon wealth is committed in trust, (as was said) and the hope of a more happy age hereafter yet to come. We are they who helpe either to make or marre all; for that all the flower of our Nation, and those who become the leaders of all the rest, are committed to our education, and instruction: that if we bring them vp aright, there is great hope, that they shall prooue goodly lights, and marks to all the rest of the Land, especially, to the townes and countries where they are; and cleane contrarily, most wofull ensamples (as are euery where to be seene) if they be spoiled through vs, or for lacke of our better care. So that we must needs do the greatest good or the greatest euill. As we are before them, so we may expect, that they shall prooue for the most part after vs. We are therefore the men, vpon whom the flourishing of this our Canaan, doth very much depend. We cannot then but know, that as our worke and charge are so weighty, and in course of education next vnto the worke and charge of the holy Ministry, which we also are to helpe to furnish: so our account must be according to that which our God hath trusted vs withall, and our reward answerable; dreadfull, if we haue bene negligent; glorious, if we haue bene faithfull.

We cannot be ignorant, how our enemies the *Iesuits*, not onely in their Seminaries, but also in their lesser schooles, do bend their wits, to go beyond vs in this verie kind. Give me leaue to put you in mind of that which was written vnto me, from an ancient acquaintance in the Vniuersitie, now sundrie yeares ago, and which I do gladly acknowledge, to the praise of God, that it hath

from the first relation put more life vnto me in this busi-  
nesse. The summe of it was this.

The combi-  
nations of the  
Iesuites  
ought to pro-  
voke vs.  
October, 28.  
1608.

*The Iesuites, the Popish schoolemaisters beyond the seas, do combine themselves together, and all, or at least manie schooles do reade the same bookes at one time, and the same places, and do change euery quarter, and set vpon the schoole dores, the Authors, place, lectures, exercises, euerie quarter, newly printed, and for this they haue great suite made vnto them by the Printers. This haue I lately learned of certaine whom I vsed beyond the seas to this end.* Thus farre my lo-  
uing friend. Whether this report was true in each parti-  
cular, I cannot certainly affirme, yet for the generall, we  
all who vnderstand anie thing, do know that it is most  
certaine.

Now who are these who thus combine? are they not  
the principall plotters of the ruine of all the Churches of  
Christ, and of Common-wealths, as they are cried out  
of, euen in the Popish countries themselves; the arch e-  
nemies of Christ and his Gospell, and the chiefe vphol-  
ders of the throne of the Beatt, to make him king of  
kings, and Lord of Lords. And what is their purpose in  
seeking out the most excellent courses of getting most  
speedily all good learning as they would pretend? Sure-  
ly their purpose is nothing else, as all the world may  
plainly see, but by that their learning to out-counte-  
nance the heauēly learning, the sacred truth of that euer-  
lasting Gospell, and all the learned, who professe Christ  
Iesus throughout the earth: to gaine all the flowre of the  
Nobility, and Gentrie, yea of all the youth in all places  
where they come, to bewitch all with an opinion of  
their learning, the more easly when their time serues to  
cut the throats of all, who truly and sincerely professe  
Christs Gospell, and to possesse their places. Yea if it

were

were in their power, or possible, to destroy all the Churches of Christ, to extinguish viterly all true learning, to bring in againe all their old learning, as ( they call it ) their palpable delusions, and abhominable Idolatry. We all saw, how neare we were to be consumed by their fornace. We with our royall King, our Prince, our Nobles, and Rulers, the Church of Christ, with the glory thereof. Now our God hauing so miraculously plucked vs our, and we all being in a speciall manner ( next vnto our Gracious Soueraigne, and his royall Progeny, together with these our Nobles and Rulers, the holy ministry and noted professors ) designed in their hearts, as flesh for their caldron; let vs shew our selues thankfull, euery one in our places and callings: and in token of our thankfulness, to our most mercifull and blessed God ( whose name is for this about all other outward deliuerances, to be extolled for euermore; ) first for our liues, and then for our Religion the life of our liues; let vs all be prouoked to bend our studies, and euen to spend and end our liues, for our Christ, and for our dread Soueraigne, vnder him. By whose hand he so (euen miraculously) deliuered vs, the second time, like as formerly he had in a most wonderfull manner, at his first comming to the Regall Crowne, and his entring in amongst vs; whereby all their long hopes, and bloudie designs against vs were dashed in a moment, and that heavenly light continued to vs, and to our posteritie ( I trust till Christ shall come ) which they certainly accounted at both those times, to haue put out for euer.

What our state was almost by them.

Our miraculous preservations, and their deadly malice, ought to put new life into euery one of vs.

Let vs now contrariwise stirre vp our selues, more then euer heretofore, that the light of all good knowledge may breake forth, and be as the morning brightness



nesse before the Sunne rising, to prepare the way to that glorious appearing, and kingdome, when we with all the children of the light shall shine eternally in the hea- uens: and when all those who haue sought devices to bring in againe darknesse vpon all, or but to hinder the glorious light of truth, shall without their vnfained re- pentance liue perpetually in their place of vtter dark- nesse. Oh that these enemies could thinke of this, and be warned in time, to turne their thoughts another way, euen for the King of Kings, that they might haue bold- nesse at his appearing. But to leaue them, praying for them, that so many of them as belong to Gods eternall election, may haue their eyes open to see their miserie, and be conuerted and saued; and to returne to our selues. There is no cause at all for vs, why we should feare or doubt of a glorious triumph and crowne here- by, if that we will but cheerfully ioyne hearts and hands, prouoked by the combinations of these our bloud- thirtie aduersaries, and all sticke close vnto our Lord and Saniour, our Captaine and teacher. With them is but an arme of flesh, the spirit of man, of Sathan, and Anti- christ: but with vs our Christ, commanding and assu- ring vs. He who is King of Kings and Lord of Lotds. With vs is he who must reigne, vntill he haue vterly onerthrowne, and abolished that man of sinne, (though now exalting himselfe aboue all that is called God, or worshipped) and all those his souldiers with him. He will be with vs, and guide vs, he will direct and blesse vs. He can make the meanest of his to do more seruice for the vphoding and furthering of his owne king- dome, which must come with power and glory, and endure for euer; then all their combinations shall do to the contrary. And much more when we shall louingly and

We haue no  
cause to feare  
our bloud-  
thirtie aduer-  
saries, if we  
will but sticke  
vnto our  
Christ.

Our confi-  
dence in our  
Captaine.

2. Theſ. 2. 4.

The power  
of our Christ,  
with vs, & cer-  
tainety of  
victorie of  
his side.

and faithfully, as of one heart and soule, ynite all our forces, and labours in one, to this so happy and blessed a worke, wherein we are sure to preuaile, if we will but go on manfully, and stand fast to our Captaine, and great Commander. The victorie is his, he hath gotten it already; he rideth on the white horse, conquering Apo. 6. 2 till he haue accomplished all his worke.

If we of the weaker sort can for the present, but attaine neare vnto those things mentioned in the Contents of the Grammar Schoole, *viz.* what may be done for speedy & certaine attaining to learning in schooles, which are also hereunto adioyned; our labour shalbe most pleasing to our God, profitable to all, sweete and comfortable to our owne hearts. Euen we shall helpe to restore learning againe to her ancient reputation and honour, and free our selues from all reproch, being able to liue with credit in our places. And that we may come vnto them all, make ye no doubt. My selfe and many others, haue seene so much experience, in as weake meanes, as most of vs haue, as whereby to assure vs, that by our constant labour and diligence, but in the courses set downe in the Grammar schoole, we shall through the helpe of our good God finde them in such sort, as to cause both our selues, & all others to reioyce.

Let vs therefore double our diligence, and buckle our selues vnto our worke, sticking to it constantly, vntill we haue made triall, in these, or in better, if our God haue or shall vouchsafe them vnto vs. You see how much through his mercifull goodnesse I haue travelled herein (though the vnablest of very many) and how farre the worke is proceeded in; to the end hereby to prouoke and encourage you. You who haue not better, prone these, which God hereby offereth vnto

H

you;

Our comfort  
if we can but  
attaine to the  
Contents.

Assurance  
that we may  
come vnto  
them.

An exhortation  
to double  
our diligence

you; or at least so many of them, as you shall most like of, and as your leisure and opportunitie well serue; yet not overloading your selues or your children. That we may approue, what is best, reforme what is amisse, and draw euery thing still more shortly, euer receiuing better, as his goodnesse shall affoord them. And so in time by our ioynt consent, we may confirme all the surest, both vnto our selues, and to all other whosoever shall succeed. You that haue more excellent in any kinde, communicate them with vs, as we haue presumed herein, in duty to tender thus much vnto you.

None to be discouraged, if he see not his desire at the first.

But let none of vs be discouraged though we do not find our desires at the first; set to it cheerfully, and in due time our eyes shall behold it.

Thus also our brethren, who are of the most excellent gifts, I meane the Maisters of all the principall schooles of our nation, and all other sound hearted fauourers of good learning, seeing our louing contention, shalbe enforced to ioyne hearts, and hands, and to affoord vs likewise their vttermost helpe and countenance; which, in the name of our Lord Iesus Christ, and by our appearing before him, as they tender his glory, the good of our Church & their native countrey, I againe humbly intreat at their hands: especially their directions for the best performance of these chiefeft and most necessarie excercises mentioned, and whatsoever else they find vs too short in, for the full adorning of the Grammar Schoole. By this means, shall the worke of God prosper in our hands, going forward happily, that we shall vndoubtedly find the desires of our soules, and wherein the excellency of the speedy attaining to all good learning doth consist, to the endlesse glory of our most holy and onely wise God, the lasting honour

honour of our Nation, & of the Church of Christ, the safe preservation of our liues and religion, with the happinesse of posteritie, euen to match & go beyond our aduersaries. Thus finally all true learning shall be had in lasting honour, and all vnfained fauourers and furtherers of the same, shall triumph eternally. Which that it may, let me onely adjoyne that worthy encouragement, wherewith *Christophorus Hegendorphinus* incited one of his scholars, now many yeares ago.

*Christoph.  
Hegendor-  
phinus L.E.  
discipulo suo.*

*Tu verò in literas & Græcas & Latinas, ut soles gnauiter incumbes. Nec te deterreat, quod in hoc seculo, tam literæ quam literati contempti sint; redibit, crede mihi, redibit suus honor, & literis & literatis: nam omnium rerum vicissitudo est.* τοῖς δὲ ἐν ὁσίων χρόνῳ τὰ περὶ τὰ πλεονάζοντα γίνονται, καὶ αὐτὸς φησὶ, inquit *Sophocles*. But applie you your selfe cheerfully vnto Greeke and Latin studies, as you are wont. Neither let this terrifie you, that in this age, as well learning as learned men are in such contempt. There will returne (beleue me) there will returne, their due honour, both to learning and to learned men: for there is an intercourse of all things. For vnto them that shall liue in the last age, pleasant things shall be made bitter, and yet pleasant and beloued afterwards againe, as saith *Sophocles* that ancient Greeke Poet.

Thus farre *Hegendorphinus*, as foretelling (truly I trust) the glorie of this last succeeding age, whereto let all heartie friends of good learning euer say, Amen.



# CONTENTS IN GENERAL OF SVCH THINGS AS may (by Gods blessing) be easily effected in our ordinarie Grammar schooles,

1. **T**O teach scholars how to be able to reade well, and write true orthographie in a short time.
2. To make them ready, in all points of their Accidence and Grammar, to answer anie necessarie question therein.
3. To say without booke all the vsuall and necessarie Rules, to construe their Grammar rules; to giue the meaning, vse, and order of the rules, to shew the examples, and to apply them: which being well performed, will make all other learning easie and pleasant.
4. In the severall Fourmes and Authors to construe truly, and in proprietic of words and sense, and also in pure phrase; to parse of themselves, and to giue a right reason of euerie word, why it must be so and not otherwise; and to deliuer the English of the Lectures perfectly out of the Latine.
5. Out of an English Grammaticall translation of their Authors, to make and to construe anie part of the Latine which they haue learned, or do presently learne; to proue that it must be so, and so to reade the Latine out of the English, first in the plaine Grammaticall order; after as the words are placed in the Author, or in other good composition. Also to parse in Latine, looking onely vpon the translation; and in all their Poets which they so learne: to do all this without booke; which is farre the surest, viz. to repeate, construe, and parse with their booke vnder their arme.



6. To take their Lectures of themselves, except in the verie lowest Formes, and first entriers into construction; or to do it with verie little helpe, in some more difficult things.
7. To enter surely in making Latine, without danger of making false Latine, or using anie barbarous phrase.
8. To make true Latine, and pure Tullies phrase, and to proue it to be true and pure.
9. To make Epistles, imitating Tully and the best Authors in that kind, short and pithie, in pure Latine, and familiar.
10. To translate into English, according to proprietic both of words and sense; and out of the English to reade the Latine againe, to proue it, and giue a reason of euerie thing.
11. To take a peece of Tully, or of anie other familiar easie Author, Grammatically translated, and in proprietic of words, and to turne or reade the same, out of the Translation into good Latine, and verie neere unto the words of the Author; so as in most, you shall hardly discern, whether it be the Authors Latine or the Scholars.
12. To correct their faults of themselves, when they are but noted out unto them, or a question is asked of them.
13. To be able in each Forme (at anie time whensoever they shall be apposed of a sodaine, in any part of their Authors, which they haue lately learned) to construe, parse, reade into English, and in those Authors, whereof they haue translations; forth of the translation, to construe and to reade into the Latine of their Author. First into the naturall order, then into the order of the Author, or neere vnto it, and in their Poets to do all this without booke, as was sayd before, and so to giue an account, at each quarters end, what they haue learned in that quarter; so from quarter to quarter to do the like.

14. In Virgil, Horace, and other the chiefe and most approved Schoole Authors in Poëtrie and Prose, to resolve any peece, for all these points of learning, and to do it in good Latine :

- Construing, to give propriety of words and sense, and also to expound in good phrase.
- Scanning the Verses, and giving a reason thereof.
- Shewing the difficulties of Grammar.
- 15. Observing the Elegancies of Rhetoricke in Tropes and Figures.
- Noting Phrases and Epithets, with other principall observations.

15. So to reade over so much of the chiefe Latine Poëts, as Virgil, Horace, &c. and of other the best Authors, as shall be thought necessary, by that time, that by reason of their yeares they be in any measure thought fit, for their discretion, to go unto the Vniuersity; and to be able to go thorough the rest of themselves, by ordinary helpes.

16. In Greeke to take their Lectures of themselves, to construe perfectly, and parse as in the Latine; to reade the Greeke backe againe, out of a translation, Latine, or English; also to construe, parse, and to prooue it out of the same.

17. In the Hebrew to be able to construe perfectly, and to resolve so farre as is necessary for the Grammar-schoole; and to reade the Hebrew also out of the translation; which practise of daily reading somewhat out of the translations into the Originals, must needs make them, both very cunning in the Tongues, and also perfect in the Texts of the Originals themselves, if it be obserued constantly; like as it is in the daily reading Latine out of the translation.

18. To answer most of the difficulties in all classicall Schoole-Authors; as in Terence, Virgil, Horace, Persius, Iuvenal.

19. To oppose scholar-like in Latine of any Grammar question necessary, in a good forme of words; both what may be objected against Lillies rules, and how to defend them.

20. To write Theames full of good matter, in pure Latin and with iudgement, and how to inuent matter of themselves.

21. To enter to make a verse with delight, without any bodging at all; and to furnish with copie of Poëticall phrase, out of the best Poets.

22. So to imitate and expresse Ouid or Virgil, as you shall hardly discern, vnlesse you know the places, whether the verses be the Authors or the Scholars: and to write verses ex tempore of any ordinarie theame.

23. To translate forth of English or Latin into Greeke. Also to write theames or verses in Greeke.

24. To pronounce naturally and sweetly, without vaine affectation; and to begin to do it from the lowest fourmes.

25. To make right vse of the matter of their Authors, besides the Latin, euen from the first beginners: as of Sententiæ, and Confabulationculæ Pueriles, Cato, Æsops fables, Tullies Epistles, Ouids Metamorphosis, and so on to the highest. To helpe to furnish them with varietie of the best morall matter, and with vnderstanding, wisdom, and precepts of vertue, as they grow; and withall, to imprint the Latin so in their minds therby, as hardly to be forgottē.

26. To answer concerning the matter contained in their Lectures, in the Latin of their Authors, from the lowest fourmes and so vppward.

27. To construe anie ordinarie Author ex tempore.

28. To come to that facilitie and ripenesse, as not onely to translate leisurely and with some meditation, both into English and Latin, as before in the sections 10. and 11. but more also, to reade anie easie Author forth of Latin into English,

English, and out of English to reade it into Latin againe; as Corderius, Terence, Tullies Offices, &c. To do this in Authors and places which they are not acquainted with, and almost as fast as they are able, to reade the Author alone.

29. To write faire, in Secretarie, Romane, Greeke, Hebrue; as they grow in knowledge of the tongues.

30. To haue all the principall and necessarie radices, Latin, Greek and Hebrue, with the etymologies both Latin and Greeke; and to be able to proceed in all the learned tongues of themselves, through ordinarie helpes, and much more by the worthie helpes and meanes to be had in the Vniuersities.

31. To be acquainted with the grounds of Religion, and to haue the summe, and all the chiefe Histories of the Bible. To take all the substance of the Sermons, if they be plainly and orderly deliuered: and to set them downe afterwards in a good Latin style, or to reade them extempore into Latin out of the English. To conceine and answer the seuerall points of the Sermons, and how to make a brieue repetition of the whole Sermon without booke.

32. To be set in the high way to attaine to the puritie and perfection of the Latine tongue by their further labour and practise in the Vniuersitie: hauing both the rules & grounds thereof, and also varietie of the best phrase meete and necessarie for them.

33 To grow in our owne English tongue, according to their ages, and growths in other learning: to utter their mindes in the same, both in propriety, and purity; and so to be fitted for diuinity, law, or what other calling or faculty soeuer they shalbe after employed in.

34. Finally, thus to proceed together with the tongs; in the understanding and knowledge of the learning, or matter contained in the same, to become like expert, in all good learning, meete for their yeares and studies; that so proceeding

ding still, after they are gone from the Grammar Schooles, they may become most exquisite in all kinds of good learning, to which they shall be applied.

These things may be effected in good sort, through Gods blessing, in the severall fourmes, as the scholars proceed, by so manie in each fourme as are apt and industrious, onely by the directions in the Grammar schoole constantly observed. If the Maisters being of any competent sufficiencie will take meete paines: and the Scholars being set to schoole, so soone as they shall be meete, be kept to learning daily, without loitering, hauing bookes and other necessarie helps and encouragements: and by their parents care caused to do their exercises at home, and be euer kept in meete awe, and submission to their Maisters. But out of these I will extract onely those which I take most necessarie and profitable for schooles (not to trouble with ouer manie) and set them downe briefly in the Grammar Schoole. That so all scholars of anie towardnesse and diligence, may be made good Gram. marians, and euerie way fit for the Vniuersitie by fifteene yeares of age, or at least by that time that they shall be meete by discretion and gouernment, which is commonly sixteene or seuentene. And all this to be done with delight and certaintie, both to Maisters and Scholars; with strife and contention amongst the Scholars themselves, without that vsuall terror and crueltie, which hath bene practised in manie places, and without so much as seueritie amongst good natures.

How greatly all this must needs tend to the furtherance of the publike good, euerie one may iudge; which it will do still, so much the more as the Lord vouchsafeth a further supply, to the severall meanes and courses after set downe, by adjoining daily mee helps and experiments, especially of the learned. Of whom my hope is stil, according to my earnest  
I desire,



desire, that they will lend their helping hands, to the full perfecting of so profitable a worke.

For the undoubted certaintie hereof, and of each particular, first reade and consider of the meanes aright, then try according to the directions in their severall places in the Grammar Schoole, and so giue sentence.

For mine owne selfe, I trust ( God assisting ) to be euer able to make such plaine demonstration of euerie thing, as to giue full satisfaction to any one indifferently affected, that by labour and diligence all may be in good sort accomplished, so farre as shall be requisite. Or wherein I shall be found too short, I am resolved ( God willing ) neuer to giue ouer, during life, vntill I shall therein likewise see the desire of my soule, vnto his glorie, and the generall good of all.



Helps for attaining to those  
things mentioned in the  
Contents.

**T**Hese helps God hath provided for our Grammar-schooles, more then in former times; or at least more then are commonly knowne and vsed in them: whereof experience teacheth, that there may be excellent furtherance in a right vse of them, for all the seuerall parts of good learning in Schooles, for obtaining the same more speedily, easily, surely & profitably: and namely for thus running through all our ordinary classicall-schoole authors, and attaining to the best exercises and faculties in Schooles, as any one shall haue occasion to vse them.

First, for the more speedy and right reading of English, and so leading the childe as by the hand to the Grammar schoole, as a preparatiue thereto.

*The English schoolemaister*, of that honest and painfull Maister Cote.

There is also a little Briefe, of a sheet of paper named, *A Plaine Method for speedy learning to reade*, by Iohn Merest: of whose directions there might be very good vse, if his Rules and style were amended by some Scholar, and brought to perfection.

Other directions and helps for teaching to reade, see in the Grammar-schoole, chap. 3. For further growth of young Scholars in our English tongue, to expresse

their mindes in proprietic and puritie, for their proceeding therein, as they proceede in Latine : and also for them who would teach strangers our language, or learne it. See after.

Secondly, for better learning the Accidence and first grounds of Grammar (whereas children are vsually very long in getting their Accidence, and oft, when they haue done it, are little the better for it, especially for the vnderstanding and right vse of it) to the end that the learner may get it sooner & more profitably : for a right vnderstanding and vse thereof, and for answering any necessary question belonging to it, and for better keeping all in memory, to be able thereby to proceed most speedily, pleasantly and certainly in their construction, is provided the Booke called

*The Posing of the Parts.* as also

M. *Leeches* questions of Accidence and Grammar.

Other helps, especially for directing the Maisters, see in the Grammar-schoole, Chap. 6.

Thirdly, for more speedy construing the Latin Grammar, to saue much labour therein, and for keeping the same with ease, which is otherwise very hard to the children, and ouer troublesome to the Maister, *Lillies* rules construed.

Fourthly, for berter conceiuing, vnderstanding, applying, and making vse of all our Grammar rules.

The Grammar of this last Impression hauing the summes of the Rules in the margents more perfectly and fully then formerly, and in the *Syntax*, the words noted wherein the force of each ensample lieth. In the first Impression of them many things were mistaken and corrupted in the printing.

2. For the  
speedy and

Fifthly, For speedy and profitable learning of all our  
first

first and lowest Schoole-bookes and Authors, (whereas children are commonly very long in learning some little peece of them, as of *Sententie pueriles*, *Confabulatione*, *Cato*, &c. and so the rest; and when they haue learned them through with much toyle to themselves and their Maisters, they are commonly little the better for them, for any good vse, and doe after presently forget them, for the most part;) to the end that they may soone runne thorow all of them, or so much as shalbe thought good, and that for construing, parsing, vnderstanding, reading them forth of Latine into English, or forth of English into Latine; for making the same Latine, and prouing it; and finally, for leading the learner by the hand with delight, vntill hee be able to go of himselfe by ordinary helpes, with much lesse trouble to the Maister, are prouided Grammaticall translations of them, as namely; first, of *Sententie pueriles*: *Confabulatione pueriles*: *Corderius dialogues* chiefly for the ready helpe of speaking Latin of ordinary matters in a very good and pure phrase.

profitable  
learning all  
our first and  
lowest schoole  
authors,  
Gram. trans-  
lations.

Books gram-  
matically  
translated.

*Catoes morall Disticks*, with the Sentences adioyned, and also *Isocrates ad Demonium*, translated into latine by *Rodolphus Agricola*: part of *Esops Fables*: the first booke of *Tullies Offices*: part of *Ouids Metamorphosis*: *Virgils Eclogues*, with that excellent booke *De Apibus*, of the gouernement and ordering of Bees.

All these are made so plaine, as that children, if they be any thing studious, and well trained vp in the first grounds of *Grammar*, by the former helpes, may with a little direction, euer prepare their lectures afore-hand at home ouer-night: such peeces (I meane) as they are to learne in lectures; and that, as was said, for euerie good vse, without neede of other Commentaries in

Plainnesse  
& readinesse  
of these trans-  
lations.

any of them, or so much helpe of the Maister as is vsuall. So that they will, by the helpe of them, fall to their priuate studies of themselves. And for things to be learned without booke, namely their Authors in verse so translated, they will be able therebyso to keep them, as by the meanes thereof, and their other helps, from quarter to quarter, to say them without booke, construe, and to giue all the chiefe difficulties of them, with a very little priuate labour, thus to keep them better in memorie, and haue vse of them continually.

Hereof I might giue you instances of experiments, according to which you might iudge of them; but I passe them ouer, standing vpon so euident grounds of reason, as hath bene shewed before, and as I shall more fully manifest (God willing) in the Grammar-Schoole, chap. 8. where I shall set downe the vse of them, with the benefit in a right practise.

For a practise  
of the chiefe  
rules of construction,  
Maister Leeches  
Dialogues

If you desire a praxis of all or most of the chiefe rules of the *Syntax* or construction shortly comprized, take Maister *Leeches* Dialogues, set downe in the end of his Grammar-questions: which Dialogues are so contriued of purpose for children to that end: and so likewise translated into English, as they may be gone through for each good vse so soone as any of the former.

By that time that children haue gone through these bookes so translated, and haue by this practise attained vnto the knowledge and right vse of their Grammar rules, especially that golden rule of Construing: for construing, parsing, &c. they will be able, easily, with much lesse toyle of the Maister, to go through all other classically Schoole-Authors, by such helps and meanes as God hath further prouided.

For the rest  
of the lower

For speedy running ouer the rest of the lower schoole  
bookes



bookes, which are not so translated grammatically: Schoole-authors, other translations.  
 first, the other translations of them may be of very good use thus farre forth. As namely, first to giue the learners some light for the right vnderstanding & meaning of the Authors (which vnderstanding of the matter is a maine foundation for the speedy attaining to any such learning, especially for getting the Languages, as I haue shewed elsewhere) as also for resoluing the Authors, and affording some good English phrase, with varietie thereof to expresse their minds. And withall, that by the right vse of such translations, they may the more easily learne the manner of our vsuall translating of Authors, or anie other worke, respecting onely the matter and intent of the Author, whereof our commonest vse is: and so for reading forth of Latin into our owne tongue, to expresse the sense onely, not directly, *verbatim*, or grammatically, but obseruing perfect sense, good phrase, and purity of our tongue, and so back againe out of the English into a good Latine style in like manner. For the right learning of these Authors doth not so much consist in the construing and parsing of them, as in getting by them the matter, phrase and style of the Author, and to these ends and purposes amongst others, as I take it, they haue bene translated, and are many of them vknowne to most.

*The Translations are these.*

1. For the rest of *Tullies Offices*, which are not translated grammatically; as namely the two latter bookes, Maister *Grimmald* his translation, which yet would be much more profitable to this end, to them who would make vse of it, if the English were separated from the Latine, set in a booke by it selfe, as the Grammaticall and other translations vsuall are. For the rest of *Tullies Offices* not translated grammatically, M. *Grimmalds* translation.

2. For

For the other  
parts adioy-  
ned to the  
Offices, Tho.  
Newtons tran-  
slation.

For the rest  
of Ouids Me-  
tamorphosis,  
Arth. Golding  
Virg. Georg.  
Abr. Flem-  
ming.

Virg. Aeneid.  
Maister Pha-  
er.

For Terence  
Maister Bar-  
nards transla-  
tion.

Caution to  
be vied in  
this and other  
authors.

For higher  
Authors as  
Cesars Com-  
mentaries, Sir  
Clement Ed-  
munds his  
translation.

This author,

with those which follow next, are worthy workes for Noble Gentlemen and all other, who would doe service to the Church of God; and their native Countrey, to bestow some of their trauels and idle houres in.

2. For *Tullie De Amicitia, Senectute, &c. Thomas Newtons* translation.

3. For the rest of *Ouids Metamorphosis, Arthur Goldings* translation in very good English meeter.

4. For *Ouid de Tristibus*, the translation hereof in English meeter.

5. *Ouids Epistles*, the like.

6. For the rest of *Virgils Georgickes*, not translated grammatically, Maister *Abraham Flemmings* translation in English meeter, comming next to the Grammaticall translations.

7. For *Virgils Aeneidos*, Maister *Phaer* in English meeter.

8. For *Terence*, if you thinke good, and especially to furnish with English phrase to answer the Latine, and by reading out of the English into Latin, to helpe more speedily to obtaine the Latin phrase and style, Maister *Barnards* translation.

Prouided alwayes, that this be with great caution, for auoyding all danger of corrupting their manners by lasciuiousnesse or otherwise; considering the prone-nesse of our nature, like to tinder or gunpowder, it neuer so little a sparke fall into the same. The like caution is to be had for other, as *Horace, Iuuenal, Persius, Martial, &c.*

For higher Authors.

For the more profitable, easie, and speedy reading ouer *Cesars Commentaries* (concerning the *Roman* warre atchiued chiefly by *Cesar*) to the end not onely to giue light: first, for the true vnderstanding of the Author, but also to expresse the same in the best and fittest words in

a pure English phrase; and likewise for notable obseruations for warre, gathered all along out of it, which is one principall vse of the booke.

The translation of it by Sir *Clement Edmunds*, Clarke of the Councell.

This booke, as it is wel knowne to be the purest style, and an excellent history for matter of warre and martiall affaires, and therefore most necessary for our dayes, for the better helping to preferue the Church of God and our native countrey; so it is difficult for children, in regard of the subiect, *viz.* matter of warre, which they are not acquainted with. Yet by the Translation rightly vsed, it is made so plaine & easie, that children of twelue or thirteene yeares of age, rightly trained vp, may be able to go through it for all the vses mentioned in short space, and much more others of riper iudgement. So that it were great pittie, in regard of the benefit that may come by it to all sorts, that so worthy a worke should lie hid as it were, being vnknowne to the greatest part.

The like we may say for these following. For *Lucans Pharsalia* of the like argument in verse, *viz.* of the warre betweene *Cesar* and *Pompey*, Sir *Arthur Gorge* in English meeter.

For *Lucans*  
*Pharsalia* Sir  
*Arthur Gorge*.

For *Liuy* his Roman history, D. *Hollands* translation.

For *Liuy* D.  
*Hollands* trans-  
lation.

For that excellent part of the Roman history by *Cornelius Tacitus* his foure Bookes, translated by that worthy fauourer and rare promoter of all good learning, Sir *Henry Sauill*.

For *Cornelius*  
*Tacitus*, Sir  
*H. Sauill*.

For *Florus* his Roman history, from the foundation of *Rome* to *Traianus*, the translation of it, dedicated to the Lord Marquesse of *Buckingham*.

*Florus*.

For *Seneca*, that admirable Moralist and sweete Latinist, the translation of it by Maister *Lodge*.

*Seneca*.

Comments  
on all *Ouid*.  
For the *Me-  
tamorphosis*  
*Sabine*.

Besides these Translations for the ordinary schoole-  
authors, there are also Commentaries for them who  
desire their helpe; as, for all *Ouid*, not onely that large  
Commentary of sundry together, but more particularly,

For *Ouids Metamorphosis*, *Sabins* Morals briefly.

Also *Raphael Regius*, a large Commentary.

On *Virgil*,  
*Servius Do-  
nate*, &c.

For *Virgil*, besides the large Commentary of *Servius*  
and *Donate*, with the Annotations of sundry other, set  
out by *Frabricius*: see,

*Ramus* on the  
*Eclogues* and  
*Georgickes*.  
*Friskilines*  
paraphrase.

The Analysis of *Ramus* on the *Eclogues* and *Georgickes*  
for the Logicke and Rhetoricke thereof.

A very sweete paraphrase of *Friskiline* on the *Eclogues*  
and *Georgickes*.

*Meins*.

*Meins* Annotations on *Virgil*. So for the vse of the  
Maisters, and all of riper yeares and vnderstanding:

*Taubman* on *Virgil*, a very profitable worke.

For the rest  
of the anci-  
ent Poets  
short and pi-  
thy commen-  
taries.

Moreouer, for the speedy and more profitable rea-  
ding of all the rest of the chiefe ancient Poets, are pro-  
vided short and pithy Commentaries, or Annotations,  
containing the substance and whatsoeuer is of worth in  
all the ancient and large Commentaries, and the same  
made so plaine, as that very children, rightly trained  
vp, may be able, by them, to reade their Lectures of  
themselues, or with very little helpe: whereas formerly  
they were ouer crabbed and obscure for the Maisters in  
many places to vnderstand; as namely,

Maister Bonds

Maister Bonds Commentarie on *Horace* and *Persius*.

Maister Farn.

Maister Farnabee on

{ *Iuvenal*,  
  *Persius*,  
  *Lucan*,  
  *Senecaes* tragedies.  
  *Martiall*.

Also

Also, for the more cleare and full vnderstanding of these and of all the Romane historte and Antiquities; *Romane historie Anthologia, viz.* a short and very plaine Exposition in English, of the Romane Antiquities, by Maister Goodwine of Oxford, for the vse of Abingdons Schoole. *Theames.*

For the Roman histories and antiquities Maister Goodwin his *Anthologia.*

For helpes for Theames both for matter and maner, besides the vnderstanding of *Aphthonius* common Places, and the chiefe heads of Inuention by *Ramus* and others, see Maister Vicens his *χαραγωγία*, or *Manuductio*, leading the scholar (as by the hand) to the vse of Rhetoricke; especially for making Theames, Declamations, or Orations.

For Theames M. Vicens his *χαραγωγία* for inuention and manner.

For matter, viz. for short, witty, and easie Sentences for the yonger sort, Maister Drax his *Bibliotheca scholastica.* *Flores Seneca.*

For matter, *Bibliotheca scholastica.*

*Epitome sentent. Stobei.*

For store of the best examples for Theams both Roman and forren of most morall matters, in stead of new, they may vse *Valerius Maximus.*

For matter, *Valerius Max.*

This is made plain for the better help of the teachers where need is, by two ancient Commentaries together, the one of them by *Oliuerus Arzignaniensis*, the other by *Badius Ascensius*, expounding euery thing clearly, and almost grammatically, besides the Annotations of others.

For further help of Theames, both Latin and Greek, *Stobei Anthologia* sentences, or his *Anthologia* of the largest: a most excellent worke, gathered & digested by him Common place-wise, in Greeke, out of all the famous Greeke Authors, translated into Latin by *Gesnere* that learned Phisitian, hauing the Latin set ouer-against the Greek, and may be singular for acquainting the higher and bet-

*Stobei Anthologia.*



ter sort of scholars, with the best morall matter of sundry kinds.

Phrases for  
Theames.  
Drax his *Cal-  
liepeia*, Mai-  
ster *Farnabees*  
Phrases.

For phrases in generall, Maister *Drax* his *Cilliepeia*.

For Epithets, *Ciceroniana Epitheta*.

For some select Phrases to this purpose, and the like,  
Maister *Farnabees* phrases.

*Epistles and Letters.*

Patterns for  
Epistles,  
*Laconica Epi-  
stole*.

For patterns of short Epistles and pithy letters of all sorts of matter; see the *Laconicall Epistles*, to wit, the shortest and pithiest gathered out of *Tullie*, *Manutius*, *Politian*, *Erasmus*, and many others, comprized by *Buchlerus* in a little volume of purpose to this end.

Examples for  
imitation of  
Epistles of all  
sorts, *Flores*  
& *Sententie*  
scribendiq;  
formula illu-  
stres.

For examples, serving and directing for imitation of sundry kinds of Epistles, both Consolatory, Gratu- latory, and also Hortatory, with all the rest of the kinds of Examples: see *Flores & Sententie scribendiq; formule illustres*.

For pure phrases more peculiarly belonging to Epi- stles, see *Manutius* phrases.

*Orations.*

Orations.  
*Melchior Iu-  
nius*.

For Orations: The Orations of sundry, and those of diuers kinds of Morall matters, and vpon sundry occa- sions, gathered and set forth by *Melchior Iunius*.

*Examining of Phrases in Prose.*

Examining  
phrases in  
prose.  
*Godscalcus*.

For helpe in examining of phrases, and so for ob- serving propriety and purity therein.

1. *Godscalcus* his obseruations of the Latin tongue digested alphabetically.

2. *Schorus* phrases, shewing also the manner how to obserue phrases in the reading of Authors.

*Erasmus* Epit.  
of *Vallaes* e-  
legancies,  
*Popma*.

3. *Erasmus* his Epitome of *Vallaes* elegancies, of the last Edition.

4. *Popma de Differentijs verborum*.

For

For flourishing and amplifying in Prose, see *Ciceroniana Epitheta, Antitheta & Adiuncta.*

*Poetrie.*

Besides *Textoris Epitheta*, See *Buchleri Thesaurus poeticus*, a booke of notable vse for each scholar: for helpes of Epithets and Poeticall phrases: and also for his direction of the right manner of making a pure verse, with other things belonging thereto.

In Poetry.  
Text. Epith.  
Buchleri Thesaurus poeticus.

For quantities of Syllables, *Smetius his Prosodia.*

*Smetius.*

*Dictionaries.*

For both English and Latine, especially for finding out the fittest Latin words to the English, and most natural; and according to propriety first, together with the Etymologies or notations of the Latine words, *Riders dictionary* of the last.

Dictionaries.

For giuing the Greeke to the Latine, and for supply of sundry of the best Latin phrases expounded, and the vse shewed, *Thomas Dictionary* of the last.

*Thomas Thomasius.*

For a short comprising of most Latine Primitiues in Sentences (except those which belong to the severall Arts and Trades &c.) and so to furnish with most words of all sorts, for reading of any ordinary author belonging to the grammar schoole, or otherwise, *Ianua linguarum*, a booke in twelue hundred sentences containing the most of the ordinary words, to be euen as a Dictionary in the childrens heads, translated into English, to the end it may be more easily and speedily gotten.

For a short comprising of the Latine Primitiues, *Ianua linguarum.*

*Analysis or resolving of Authors.*

For a plaine and easie resolution of the matter of Authors meete for young scholars, see the grammaticall translation of the first booke of *Tullies Offices*.

For resolving authors, Gram. trans. of &c.

Also of the first booke of *Ouids Metamorphosis*.

And withall, the like translation of the first and last

Eclogue of *Virgil*, and of his fourth booke of the *Georgickes De Apibus*, some of these in the inmost columes, others in the outmost.

For a more learned *Analysis* in Latine, both Logically and Rhetoricall, see *Ramus* Commentaries on the *Eclogues* and *Georgickes*, and also vpon all the Orations of *Tully*, on which he hath commented. Also *Piscators* *Analysis* of *Tullies* Offices.

For a short and methodicall *Analysis* of the severall bookes of the Scripture, and of each chapter therein, see *Gemma Fabri*.

*Disputing* scholar-like of *Grammar Questions*, and to prepare for more learned *Disputations* in the *Vniuersities*.

Disputation  
of Grammar  
questions,  
in English:

Posing of the  
Parts.

In Latine, M.  
*Stockwoods*  
disput.

Disputing of  
morall ques-  
tions, Maister  
*Brasbridge*  
questions of  
*Tullies* Off.

1. In English, by way of Questions and Answers to make children perfect in the Accidence and Grammar; The Posing of the Parts.

2. In Latine, for the better scholars in a more large and scholar-like dispute, Maister *Stockwoods* disputations of Grammar.

3. For the like dispute in *Tullies* Offices by Questions and Answers, the better to vnderstand the rare and almost diuine matter, for direction of manners, in that booke, Maister *Brasbridge* his Questions of *Tullies* Offices.

*Proper words for severall Arts and Sciences.*

For words  
belonging to  
Historie,  
Trades, &c.  
*Stanbridge*, v.  
cabula.

To be able to get and remember words appertaining to Arts, Trades, Sciences, histories of diuers kinds, and the like, as any one desireth them; first Maister *Stanbridge* his *Vocabula* in verse. These verses are some of them amended already; the rest so purposed.

After

After him, where he ends, others may be adioyned, in the end of *Hunters Cosmographie*, in verse likewise.

For words belonging to *Astronomy* and *Cosmography*: *Hunters Cosmographie*. and also the ancient proper names of places, as Countries, Cities, and Rivers, &c. *Hunters Cosmographie* in verse.

If the names of the places, rivers, &c. as they are termed at this day, were set directly ouer the heads of each of the ancient names there, after the manner of *Stanbridges Vocabula*, it might be of most excellent vse, and soone gotten, or set on the opposite page directly against them. How this might be more profitable.

All other words of like nature, belonging to the severall histories, or whatsoever else, might be thus comprised in verse, after the manner of *Stanbridge* or *Hunter*, or otherwise, they might be set downe in a short narration, in forme of a Dialogue grammatically translated, after the manner of *Corderius* Dialogues, wherein he sets out, to the like purpose, a very sumptuous banquet in an historicall narration, in the 22. Dialogue of his fourth booke.

Such a booke might easily be compiled by a iudicious scholar, of a pregnant wit, hauing meete leisure, by the helpe of *Hadrianus Iunius* his *Nomenclator*, and the speciall Dictionaries for severall vses, and so any such words be very readily gotten, by studying and reading them oft forth of English into Latin: as experience teacheth in the like. How such a worke might be easily compiled.

But all these would be gotten much sooner, if being thus verbally translated into English, the English were set by it selfe, so to study it out of them, like as the *Grammar* translations are. How best learned.

For speedy  
attaining to  
the Greeke.

Whereas there is nothing in any tongue for the perfect obtaining of it, but Grammar, words, and practise of them in a right composing and setting them together: I meane, first, the knowledge of the Grammar rules, belonging to that tongue; words to expresse the minde, and practise of both in reading Authors, and in writing; for most easie and speedy attaining to the *Greek* tongue, which hath bene wont to be so difficult and tedious: God hath provided these readie helps.

For the  
Grammar  
Maister *Camdens* most  
profitable  
for vs.

I. For the Grammar, Maister *Camdens* is of all other most easie and profitable (as I take it) like as for *Westminster*, so for all our schooles; for that it followes the order of our Latine Grammar most directly, chiefly in the *Syntax*, wherein many of the rules are the very same, or neare vnto them. The Anomalies in the Verbs being set alphabetically, so as they may be found very readily; and the Dialects set directly after the order of the Declensions and Coniugations, that by it alone well studied, most difficulties may be easily vnderstood and answered.

For other  
difficulties  
concerning  
Grammar,  
*Cleonards*  
Gram with  
*Antisign*.  
The short a-  
bridgement  
in the end  
of *Scapulae*.  
For speedy  
attaining the  
greek Primi-  
tiues.  
*Clavis lingue*  
*Græce*.

For all other difficulties, and wherein it seemes to faile; see *Cleonards* Greeke Grammar, with *Antesignanus*, set forth by *Sylburgius*, wherein by the help of the large *Index*, you may be resolved of most doubts.

Hereunto adioyne, if need be to enquire further, the Anomalies, Dialects and other difficulties set downe alphabetically in the end of *Scapulaes* Dictionary.

Secondly, for attaining verie speedily to all the Greek Primitiues or Radices; which being had, all the rest are easly and plainly learned, as deriued from them, God hath provided,

I. The *Clavis lingue Græce*, by *Lubine*. In which little  
briefe



briefe, all, or most of the Greeke Radices are included in some seuen hundred little sentences, in imitation of *Ianua linguarum*, with a double *Index* adioyned, viz. both Latine before the Greeke, and Greeke before the Latine; whereby they may be soone gotten, and easily kept, or recouered being forgotten.

2. For the more full vnderstanding of the tongue, for propriety and right significations, Notations or Etymologies, Deriuations, and the like, see *Fundamentum lingue Græcæ*; a little Epytome gathered briefly of purpose, according to the order of *Scapula*. For the larger explication of the same, with phrases and vse of words; see *Scapula*.

For a more full knowledge of the *Fundamentum lingue Græcæ*, *sive Epitome Lexici & Etymologici græci pro schola Breueri*.

For practise in reading some vsuall Authors. The fittest for yong scholars (so faire as I can iudge) after they haue runne through their *Clauis*, if you will begin with Poetry, that they may learne to make a verse in Greeke, is

Authors in verse, *Theognis*, &c. with *Sylburgius*.

*Theognis* his sentences with the other Poets ioyned with him; as namely *Phocilides*, *Pythagoras*, &c. with the Latine translation and annotations thereof, set forth by *Silburgius*. Some whereof being learned without booke perfectly, is a speciall helpe that scholars may haue quantities, phrase, and apt morall matter for verse.

2. If you please to reade *Hesiodæ* his *Opera & Dies*, you may vse *Ceporine* and *Melancthon*s Commentaries set forth by *Iohannes Frisius Tigurinus*; and the new translation of it by *Erasmus Schemid*t professor at *Wittenberg*.

*Hesiodæ* with *Ceporine & Melancthon*.

Or if you desire to reade *Homer*, which is most generally approved of all, as the most excellent Poet: besides the Latine Translations, especially that which expoundeth it most neerly and properly.

For *Homer*.

For the better vnderstanding and expressing of it in

L

English

Maister Chap-  
man in En-  
glish meeter.  
Eustatbius.  
Spondanus.  
For prose.  
Isocrates tran-  
slated by  
Polphius.  
Scoborus his  
translation  
with annotat.

English, Maister Chapmans translation in English mee-  
ter; whom we may rightly call, the English *Homer*.

To these you may adde, if you will, *Eustatbius*, and  
the large Commentarie of *Spondanus*.

For the best and fittest Authors in Prose to be read in  
Schooles, as namely *Isocrates ad Demonicum*, are the  
translations of *wolphius*: and also of *Rodolphus Agricola*:  
and likewise the translation of *Antonius Scorus*, with his  
annotations adioyned to his booke *De ratione discenda  
lingue Græce*.

Zenophons Cy-  
ropaideia.

2. For *Zenophon*, the translation of his 3. first bookes  
*de Cyri vita & disciplina*.

For the Greeke  
Testament,  
Pasors dictio-  
narie.

For more speedy reading the Greeke Testament, *Pa-  
sors* Dictionary gathered of purpose to that end. What  
is defectiue may be supplied by the *Fundamentum*, *Pis-  
cator* and others.

### Writing in Greeke.

For writing  
in Greeke,  
*Clauis*,  
*Thomasius*,  
*Garthius*,  
*Pofely Calligr.*  
*Elegantie  
græce*.

For writing exercises in Greeke, or translating into  
Greeke: besides, the *Clauis lingue Græce* for words, and  
also *Thomæ* his Dictionary, for phrase you may vse  
*Garthius* his Lexicon: and withall for prose *Pofely Calli-  
graphia*: *Elegantie Græce* by *Vollandus*.

In verse for  
Epithets and  
authorities.

In verse for Epithets and Authorities, *Dinnerus* his  
Greeke Epithets.

*Dignæus*,  
For morall  
matter put  
or the best  
Greeke Au-  
thors, *Stobæi  
Anthologia*, or  
*Cornucopia*.

For morall matter in Greeke, with excellent senten-  
ces and discourses out of all the ancient and best Greeke  
Authors, for the vse of Translations, Theames, Verses,  
Declamations or Orations.

*Stobæi sententie*, called *Anthologia*; or *Cornucopia* of  
the largest.

### Speaking Greeke.

For speaking  
Greeke, *Pa-  
filius*.

For speaking of ordinarie matters in Greeke, *Pofelius*  
his Dialogues.

Hebrew.

## Hebrue.

For a most speedy attaining to the Hebrue.

1. For the Grammar, though every one may take For Hebrue.  
for his owne vse what Grammar he hath learned, or is Grammar.  
most familiarly acquainted with, and supply out of o-  
thers what is wanting therein; yet for him that is newly  
to beginne, or desires most easily to teach or direct o-  
thers, I take (vnder better iudgement) *Martinus* to be  
the best. *Martinus*,  
printed by Ra-  
phalengius at  
Berne.  
Reason of it.

My reasons are,

1. For that it is most methodicall, proceeding ac-  
cording to the right order of Nature and rules of Art.

2. For that it hath answering vnto it, Maister *Vdals*  
Hebrue Grammar in English, being in effect a mere  
translation of *Martinus*, onely leauing out some things  
which he thought lesse necessary, and making most  
things in *Martinus* very plaine, in stead of a Commen-  
tary, as the translations do the Authors.

3. For that the *Martinus* Grammar printed by *Ra-  
phalengius* and by *Abrahamus VVeerlinus* at Berne, haue  
a *Praxis* adioyned, for the parsing of three *Psalmes*, viz.  
the 1. 25. and 68, like as Maister *Vdals* hath in English:  
which *Praxis* is so ordetly for the right examining, or a-  
nalyfing of euery word according to the order of na-  
ture and art, and according as all things are set downe  
in the Grammar in order of the Chapters, that they  
leade the learner directly, as by the hand, to the plaine  
parsing and resolving of those three *Psalmes*; and by  
them, any other part of the Hebrue Bible.

And lastly, for that Maister *Vdals* Grammar, (which  
I commend as a short Commentarie to it) hath also a  
brieft Epitome of the Hebrue Lexicon adioyned, for  
the more speedy finding out any word, and so attai-  
ning the tongue.

Maister *Vdals*  
Grammar.

Or in stead of *Martinus*, Maister *Vdals* Grammar it selfe, which I finde to be farre more easie for the learner, and much sooner gotten, for the vse of it, and also may be readily deliuered and vttered in Latine, at least by comparing with *Martinus*.

Lexicon  
*Buxtorphius*.

For the best Lexicon or Dictionarie, *Buxtorphius* his Epitome for continuall vse: and also his *Thesaurus* for more exquisite knowledge: or,

For giuing the Hebrue words to the Latine; *Lexicon Latino-Hebraicum*, in the end of the Epitome of *Pagnine* by *Raphaengius*.

For helpe for construing, and so reading priuately, and knowing the *Radices*.

The Interlineal Bible, by *Arius Montanus*.

*Tossanus*.

For the *Psalmes*, *Tossanus* may afford some helpe.  
*English.*

For our owne  
tongue to  
grow in pro-  
prietie and  
puritie.

Concerning our owne language, whereas some great learned, haue much and long complained, that in most Schooles there hath bene litle care, to teach Scholars to expresse their mindes readily in proprietie and puritie of speech, so to helpe to adorne our owne tongue; whereof wee haue continuall practise, to the end that they may grow herein with the Latine and other learned tongues, God hath provided these helpe.

1. Grammatical  
translations  
for all the  
first begin-  
ners.

1. The vse of the grammaticall translations (hauiug to that end, both proprietie and also varietie of words and phrase to expresse the minde) may be a good entrance for the yonger sort.

2. Other trans-  
lations.

2. After them, all the other translations, vsed onely in such sort, as hath bene and shall be further shewed in the Grammar schoole; so to ascend to those who haue written most exquisitely in that kinde of Translation.

3. Dicti-

3. Dictionaries, where fit words are wanting, to make choise of those English words in them which best agree to the matter in hand. 3. Dictionaries.

4. Adioyne to these, for them who would grow to more exquisite perfection, the bookes of such as haue written the purest style in English in each faculty, which they purpoe to exercise themselves in. 4. Best authors in each kinde for English.

For strangers, who vnderstand the Latine tongue, at least in some sort, and would learne our tongue themselves, or would teach it vnto others publicly or priuately, besides the former helps for reading English. For strangers.

1. The English Grammar, called *Grammatica Anglicana*, a little Epitome written according to the rules of Art, by P. Gr. printed at Cambridge Anno 1594. The English Grammar.

2. *Logonomia Anglica*, by Maister Gill Schoole-maister of Paules. Logonomia Anglica.

3. Translations, first grammaticall; which leade the Scholar directly to learne our tongue; after other translations, and so the best English Authors and Dictionaries as before. Translations.

### *Rhetoricke.*

For Rhetoricke, so farre as shall be necessary for the Grammar schoole. For Tropes and Figures

1. For Tropes and Figures of Rhetoricke, and so for other figures of Grammar, Maister *Farnabees* Tropes and figures, so shortly comprized in verse, as that they may be most easily gotten in a very little time, and so likewise kept in memorie, to serue for euery good vse. briefly in vsẽ, Maister Farnabees tropes and figures.

2. For a more full vnderstanding of that little booke, and of all other matters belonging to Rhetoricke, as for a methodicall handling, and short comprizing of the whole Art, by precepts, illustrations by examples, and the like. For a more methodicall tractate M. Butlers Rhetoricke.



M. Butlers Rhetorick of *Magd. colledge in Oxf.* with a short commentary adioyned, now the 4. time printed.

3. For the vse  
of Rhetorick,  
Maister Vi-  
cars his *Ma-  
nuduatio ad  
artem Rhetor-  
icam*

Religion; for  
laying surely  
the grounds  
thereof.

3. For the vse of Rhetoricke, viz. for the practise thereof in Theames, Declamations, Orations, &c.

Th *ἡγεγυγία*, or *Manuduatio ad artem Rhetoricam*, by Maister Vicars of Queenes Colledge in Oxford.

### Religion.

Concerning Religion; for laying surely the first grounds of our holy Religion in Schooles, according to our good lawes; and for seasoning the first and tender yeares of our children therewith: (wherein the Iesuites shall rise in iudgement against vs; being farre more vigilant and industrious to destroy, then we to saue; to overthrow the Gospell, then wee to propagate and spreade it.)

For know-  
ledge of the  
historic of  
the Bible,  
*Bibliorum  
summa.*

I. To the end that Scholars may speedily get and euer keepe in fresh memorie with ease and delight, the whole summe of the sacred story, viz. the holie Bible, (being the sole foundation of our Religion,) and so the summe of euery Chapter therein; whereby they may become sound Christians, and in time (through the Lords blessing) admirable Diuines, God hath provided a litle Booke called *Bibliorum summa*, which comprizeth the arguments or sums of euery Chapter of the whole Bible in Disticks, viz. each Chapter in two verses, beginning alphabetically, that they may be more happily committed to memorie, and recalled more easily when they are forgotten.

This booke is most painefully and profitably composed in a familiar and easie verse, by Maister Shaw, according to the contents of the seuerall Chapters.

A more brief  
abridgement  
*Memoriale  
Biblicum.*

Hereunto is adioyned in the end, for further helpe of memorie, the same contriued farre more briefly, viz.

in

in a very few verses : as namely *Genesis* hauing fiftie Disticks in the *Summula*, according to the fifty Chapters, is comprized in ten verses, euery verse whereof comprehends fise Chapters, & almost euery word notes a feuerall Chapter; thus notably deuised by *Math. Martinus*.

2. For the first principles or rudiments in Religion, to be taught in Catechizing; and for building foundly vpon the sacred Scriptures, according to the doctrine of our Church : besides our ordinary Catechismes by Law established, for a further unfolding and demonstrating of the principles out of the expresse texts of the Word, Maister *Perkins* six Principles expounded, with many other, and chiefly such briebe ones, as by their ofttest printing do testifie the greatest liking, and most generall approbation of the godly learned.

#### *Writing.*

For faire writing in our owne, and all the chiefe learned tongues.

Copie bookes, prepared of purpose for the Grammar-schooles, as in Secretarie for our English, so for the Latine, Greeke and Hebrew, together with directions for writing in the beginning of them, printed by Maister *Thomas Man*; whereby all Scholars, well entred and practized from their beginning, euery day a little, may come to write commendably, and many of them verie faire euery of these hands, without hindering their learning, as is proued by experience.

#### *Memorie.*

For the helpe of Memorie, besides all directions for briebe summes of euery matter, as are set downe in their places in the Grammar schoole and others; and besides diuers good rules and precepts for memorie in a little booke called *The Castle of Memorie*, Chap. 6.

Maister *Willies* his booke of Memorie, called *Mne-*

For the principles besides those by law appointed, Maister *Perkins* six Principles expounded.

For faire writing, Copie bookes for Secretarie, Romane, Greeke, Hebrew.

For Memory,

Maister *Willies* *Mnemonic*.

*monica sine Reminiscendi*, are gathered out of the best who haue written thereof: out of which the most profitable things may be selected and vsed by them who are judicious.



Bookes prepared for the Presse.

Other Bookes and helps, some of *them readie for the Presse, others in good forwardnesse to be soone prepared, if they shall be generally desired, and the desire signified to the Stationers,* as necessarie or profitable *for the ends for which they haue bene* travelled in, as namely;

Helpe for matter for Theames.

An *Index* gathered out of the fittest Schoole-authors and others, with references to the places. *Tullies* paradoxes translated grammatically for patternes for Theames. The *Laconicall Epistles* translated.

I



Or furnishing with fit matter for Theams in Prose or Verse, Latine and Greeke, which so troubleth young scholars, and discourageth them, for that they know not where to finde such fit matter for them, and must needs be very difficult before a great deale of reading and practise; there is an *Index* or booke of References, gathered out of their Schoole-authors and others, onely pointing at the places where to finde them.

2. For patternes for Theames, *Tullies* Paradoxes translated grammatically, with a short Analysis in the margin, whereby they may be learned more perfectly, and vnderstood more fully to that end.

3. For direction and patternes for writing pithy and short letters in English, which is amongst vs, both most commen.

commendable, and of principall and daily vse. The Latonicall Epistles, translated into a good English style, with the Grammar order and propriety in the margents.

4. For the more speedy and profitable learning the *Ianua linguarum* for euery good vse; whereas now, the English, in many places keepeth onely the sense, but varieth both from the verball and Grammar order, and also from the propriety of the words in the Latin, whereby the learners are oft exceedingly puzzled and carried amisse: there is provided a grammaticall translation to be set in the margents in the English, to carry the learner aright, both for propriety and Grammar. And also in the *Index* or *Table*, are set downe the declining of the Nownes and Verbs, with the Genders of the Nownes, to serue in stead of a Dictionarie for all of them: and withall, both the doubtfull quantities, and likewise the Etymologies or notations of the words briefly, being examined by comparing the best Authors in that kinde, and conference with other learned.

4. For the more speedie & profitable learning *Ianua linguarum*, it is prepared to be printed, as to supply what is wanting for Grammar order, propriety, declining, quantities, and Etymologies.

So that the learner may soone runne through it, to get both English by the Latine, and Latine by the English, with certainty, and for the other vses mentioned.

For furnishing with *Terence* phrase, with the best matter, *Terentianus Christianus*, translated grammatically.

#### For the Greeke.

1. For getting speedily the Greeke Radices or Primitiues, the *Clavis lingue Græcæ* is made much more plaine, easie and profitable; first, by the Latine set in the margent, according to the Greeke, answering word for word in such places where it now differs, and the whole Latine sentences to be placed in the page opposite to the Greeke, to leade the learner rightly by the

For speedie getting the Greeke Primitiues, *Clavis lingue Græcæ*, made much more plaine.

hand to the knowledge of the Greeke, whereas now many of the Sentences in Latine do onely expresse the sense, and so set the learner at a stand, or carry him quite amisse.

2. By the principall Etymologies set in the margent of the Greeke Sentences, directed with letters to know them speedily.

3. By a grammaticall construction of the same in English, answering the Greeke so neare as may be, adioyned in the end of the *Clauis*, with proprietie and varietie of the sense in the margents. By the helpe whereof (as experience will soone shew) all the Sentences may be gotten in a very little time, both for Latine and Greeke, by studying them out of the English, onely helped by looking vpon the Greeke and Latin, as need requireth; to be able thereby to giue the Greeke and Latine words to the English, and contrarily, so to serue for any good vse thereof: and euer easily by this means to keepe all perfectly, without any trouble or charge of memorie, through the help of the perfect vnderstanding of it by this translation.

For entrance  
to the speedie  
running thro-  
rough the  
best Greeke  
Authors in  
prose,  
Grammatical  
translations of  
*Isocrates ad  
Demonicum*.  
The first  
booke of *Zeno-  
phons Cyro-  
paideia*.

Also for the easier entrance of the young Scholar to runne cheerefully and speedily through the best Greeke Authors in prose, as well as in verse, is prepared *Isocrates ad Demonicum*, translated both in Latine grammatically; and also with another translation in a more pure Latine style.

So likewise the first booke of *Zenophons Cyropaideia* in like manner.

Which three bookes being well gone through, scholars will easily and speedily run through all other Greek Authors, by the ordinarie helpes of translations, and the like meanes which God hath so bountifully provided



ded for this last Age, especially if they haue laid a good foundation in the Grammar first.

*Hebrue.*

For laying speedily a sure foundation; first, for the right knowledge of all the Hebrue Primitiues in their first and proper signification; secondly, by what Tropes their significations are changed into other senses : and so thirdly, by what reasons or notations all their deriuauiues and issue comethereof : and finally, for getting speedily all the Hebrue Primitiues without booke; and with the getting of them, to learne also so much of the Hebrue Bible in most profitable matters and sentences, there hath bene long thought of, and is now in preparing.

For the speedy and sure attaining all the Hebrue Radices, are preparing a *Ianua* and a *Clauis* thereto, like as for the *Ianua* and *Greecke*.

First, a brieffe Hebrue Lexicon, after the manner of the *Fundamentum lingue Græcæ*.

And secondly, another little booke after the manner of *Clavis lingue Græcæ*, wherein all, or most of the Hebrue Primitiues are to be comprized, in certaine choise sentences of the sacred Scriptures, of sundry kindes of matter.

This may be called fitly *Ianua lingue Hebraicæ*; the other, the *Clavis* vnto it.

As these two may be of notable vse, to make speedily perfect Hebricians, and likewise to helpe to prepare the way to the calling of the Iewes thereby, so they require the cunningest workemen for the more curious framing and finishing of them : whom God hath also provided, if some noble minded fauourers of good learning, and of the Church of Christ, will but a little lay to their helping hands, for defraying the charges of their maintenance, till they shall be able to go through the worke, to bring them to perfection, for the full ac-

complishment of all the good therein desired.

For all these  
helpes more  
particularly,  
and the right  
use of them:  
the Grammar  
schoole in  
this last Edi-  
tion.

For all these bookes and helpes more particularly, and for the right vse of euery of them, and how to auoid all the abuses and other inconueniences; and so for attaining all those parts of learning mentioned in the Contents, see the Booke called *Ludus literarius*, or the Grammar-schoole in this second Edition: where, in a familiar Dialogue betweene two Schoole-maisters all these things are fully discussed and set foorth, and yet the booke in many things abridged, and made lesse then before.

Matter of  
charge, and  
all obiections  
there answered.

For matter of charges to prouide so many helpes, the gaining of one yeares learning will plentifully recompence, if we vse onely the necessarie: and all the other benefits be a sufficient ouerplus.

For all other obiections, I referre you likewise to the Grammar-schoole, where (I hope) you shall see your selfe well satisfied in all. And what is still wanting, I trust the same good hand of our God will, in his due time, fully supply.

FINIS.



## The Examiners Censure :

March. 16. 1620.

**V**Hereas this Author, still desirous to communicate all the new comforts, which God hath vouchsafed him in his long and painefull trauels, for the generall good, and specially for our Grammar-schooles; and fearing lest in anie matter he should deceiue himselfe or others, hath intreated vs to make some further triall of the things which he hath written herein, for the better confirmation of himselfe and of all others; we could not denie his so honest a request. Therefore (albeit sufficient testimonie hath bene giuen long agoe to his frui full Labours in this kinde, by that reuerend Deane of Worcester, at the first publishing of his Grammar-schoole, as appeares in the Commendatorie Preface before it, and by other learned since; yet now that it is to come forth the second time, much more compleate and perfect after so much long trauell and experience) we haue herupon made new and further triall accordingly. In which we haue

found so much content in euery forme, from the lowest  
to the highest, for the time which we then had, as  
perswaded vs of the truth of whatsoeuer he hath  
written concerning the same; and giues vs withall  
much assurance of a very great blessing to be hoped  
for, both to Church and Common-wealth in all places  
for which he hath travelled, by these his happie La-  
bours rightly put in practise: which all well-willers  
to Religion and Learning are to wish to their Coun-  
trei, and by all meanes to promote, for the good of  
the present and of all succeeding ages.

**JAMES VSSHER** Doctour and Professor  
of Diuinitie in the Vniuersitie of *Dublin*.

**DANIEL FEATLY** Doctour of Diuinity,  
and Chaplin in house to his Grace of  
*Canterburie*.

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